

EDITOR'S FOREWORD



A PROMINENT feature of this month's *Missionary Herald* has to do with the Nineteenth Missionary Candidate Conference, which was held in Boston in June. The gathering is a unique affair—judging by the eagerness of furlough missionaries to be present, and the reluctance of reporters to receive the firm though kind refusal of admission to the conference meetings. We have made an effort to give our readers an idea of the kind of advice, inspiration, and preparation which is given the young people. The article credited to Dr. Goldthwait was made up from notes taken at his important addresses, and has not been revised by him. Other addresses and descriptive paragraphs help to show the quality of the conference material and the picture of the candidates introduces this year's group of reinforcements.

SECRETARY BARTON'S article, "How Others Feel about Work in Turkey," is especially timely as the Lausanne treaty, with its specifications bearing upon our work, comes up for consideration by the Government.

A CLEAR-CUT description of the place of the new alphabet in China, written by Mr. Hummel, of Shansi, is also of unusual interest to those who are studying the Far East; and the appreciation of a missionary doctor, by Mrs. Arthur H. Smith, of China, is full of human interest.

WE hope all our readers will give serious attention to the pages containing the Financial Statements of the Boards and recommend thoughtful reading of the Home Base page of the American Board.

THE MISSIONARY HERALD

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Mission Studies, and Monthly Bulletin

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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

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MEDICAL SUPERVISION OF THE MISSIONARY

FOR years the need of proper medical supervision for the missionary has been apparent, the missionary himself urging this as much as have officials and medical advisers of the Board. Breakdowns, long and costly periods of treatment, retirement from the work and even death have been the inevitable result of a lack of an adequate care. No burden has weighed more heavily on the hearts of the foreign secretaries; nor has any problem been more wearing upon the missions abroad.

It is true that everything has been done in the past that could be done without organized supervision to assure the conservation of health. The choice of candidates has been made with greatest care. Vacations, each year, for every missionary, have been urged. Furlough periods have been voted with greater and greater frequency. Physical examinations, periods in hospitals and sanitariums, have been of frequent order for years. Time, energy, and money have been spent with increasing freedom.

Yet the need of avoiding breakdowns and setbacks and the possibilities of increasing missionary efficiency has grown more and more urgent, until men like Dr. John C. Berry of the Prudential Committee, Dr. Edward F. Greene, the Board's examiner in Boston, and Dr. George L. Richards, who recently visited the fields as a special representative of the Board, together with Dr. Joel E. Goldthwait, recently made a member of the Prudential Committee, have made the dream a reality.

A system of medical supervision for the Board's forces abroad is now beginning to function under the general leadership of Dr. Goldthwait. The physician who is to work out the details and to apply the system is Mark Hopkins Ward, now the acting candidate secretary of the Board. That his double duty will be one of no mean dimensions is easily conceived, and that he brings to the task a wisdom born of wide experience in missionary and medical circles is well known.

THE PLAN OF SUPERVISION

IN rough outline the plan as adopted by the Prudential Committee calls not only for the thorough physical examination of the missionary candidate as heretofore performed, but also for a study of the candidate along those physiological lines which determine a person's powers of endurance and ability to withstand strain under conditions of stress. This will mean that the findings of the examination shall

be passed upon by an official competent to analyze them and to decide upon the importance that should be given them.

After the applicant has once been accepted, suitable inoculations and vaccinations will be in order, as in years past; but in addition, careful instruction regarding general principles of health will be given—the proper use of the body, as well as basic principles in reference to clothing, food, exercise, rest, etc. To keep “fit” will be the aim of the general prescription.

The medical supervision will then have to follow the missionary to the field—and remain with him through life, assisting him in every way, at all times, to maintain the balance between his physical and his nervous tone, whereby he can preserve his ability, conserve his energies and increase his output. By allowing himself to be systematically and intelligently examined and advised, the missionary will be able to avoid those breakdowns that so seriously cripple him in his life work and may find himself still on the field at the age of sixty, hale, hearty, and still going. This will mean regular examinations once a year to determine the presence of normal physiological reactions as well as the absence of any pathological conditions. The results of these examinations on the field will be forwarded to the Home Office; and there it will be determined whether a missionary is able to do his work efficiently, or is in need of treatment, or even should come home ahead of the regular furlough year.

When the missionary returns to America, coming as he usually does from a tropical or semi-tropical land, he will have the privilege of a thorough overhauling, including an intestinal examination and the determination of physiologic reactions as well as of his pathological status. A proper amount of rest, and of the right kind, too, will be insisted upon regardless of the pressure brought to bear upon the missionary to speak and to write for his field. Then after another examination he will rejoin his mission; not going back to his field exhausted, as so often is the case now, but renewed in body and mind as well as in soul; filled with new hopes, new purpose, and new possibilities.

It is also hoped that through the supervision of the medical work of the Board, its medical missionaries and its hospitals, scattered over its various mission fields, may be brought into closer unity and their entire work strengthened. Indeed by bringing them in closer touch with the medical profession and its standards here at home, it is believed that we can secure stronger support for this important phase of our missionary endeavor.

THE ONLY WAY, EAST OR WEST

IT is only when we turn to the Gospel and to the personality of Christ that we find an all-sufficient Saviour from the sin which is the heart of the trouble in the Near East. To a great extent the problem in the Near East centers around wrong ideas of God, and we must confess that this is not only true of the Moslem, but all too often true of the Christian. We must admit that the idea of God, of what he is, of what he wants his children to be, as revealed in Jesus, is not the idea held up in the Near East. And we know that when we turn to the idea of God as revealed in the Master, there is an ideal, there is a conception, which, if held up so that men are drawn to it and yield themselves to it, the Near East would be changed from a scene of hatred and bloodshed to a land of brotherhood and peace. *And there is no other way.*

THE CONGREGATIONAL UNION OF CANADA

A BIG-HEARTED spirit of united endeavor for the Kingdom of God dominated the meeting of the Congregational Union of Canada held in Ottawa, June 4-8. A triumphant joy was in the hearts of the delegates over the victory for organic union with the Canadian Methodist and Presbyterian bodies which was already practically assured.

Rev. E. C. Woodley, formerly of Marash, presided over the session devoted to foreign missions, and Rev. I. W. Pierce, formerly of Harpoot, in introducing Secretary Riggs as a representative of the American Board, expressed the cordial greetings of the Canadian Society to the Board and to Mr. Riggs. In the address which followed, Mr. Riggs referred to the remarkable contribution in life service which Canada had made to the great world task through the American Board. He expressed the earnest hope that this coöperation in foreign mission work might continue and be strengthened under the new conditions of church union. Especially beautiful is the coöperation in West Africa, where white and black missionaries from America and Canada work in perfect harmony with Portuguese and native African associates. This united endeavor in Angola ought to receive more full and cordial support by the united church of Canada.

EVANGELISTIC WORK IN JAPAN DEFINED

"Evangelistic work" is a somewhat vague and general term which includes the support of Bible-women, evangelists, and many other kinds of work supervised by our missionaries. A recent letter from a missionary in Japan explains it thus:—

"There is a misunderstanding as to what constitutes 'evangelistic work.' Why not call it teaching in the broad sense of the term? This includes, of course, the teaching of Bible classes for old and young—for men, for women, and for children. Some workers find this the most direct and most successful way of leading their pupils to Christ the Great Teacher. But some of the indirect ways of interpreting his life and his teachings are also found to be very successful. These may include the teaching of little ones in the kindergarten; the teaching of older boys and girls in Sunday school, or in children's societies; the teaching of young people in singing classes, conversation clubs, or English speaking societies; and the teaching of women, young and old, in sewing and cooking classes.

"Even in the teaching of such subjects as Western etiquette, social amenities, home economics, coöperation, community welfare, care of children, health rules, nursing the sick, dietetics, nature study, and kindness to animals, there may be found frequently little by-paths to Christian instruction and often broad avenues of approach. Whether the teaching be by precept or example, in formal classes or in work for individuals; whether through the object lesson of the Christian home, or through the silent, unconscious influence of a consecrated personality, the opportunities for teaching are numberless.

"One of the special new openings for missionary work in Niigata, for instance, will be in connection with the new girls' school of which Pastor Osada is principal. There is also the opportunity for personal work among the students of the Girls' High School, the Normal School, Medical Institute, and a large new college for men. I am told that the desire for Bible instruction is so great in some of these schools that the authorities would permit the teaching of the Bible even in school hours and in the classrooms, while the opportunities for private classes in Bible study would be limited only by the amount of time and strength that the missionaries could give to such work.

"The desire for a Christian kindergarten for the children of the neighborhood is very great. For Sunday school work, and for social welfare work, there is a great field among the fisher folk in the lower part of the city.

"The whole great province of Echigo and the neighboring island of Sado furnishes one of the big touring fields for evangelistic work in Japan. The many places in Echigo that for years have not seen the face of a foreign woman, and the many more places that have never seen one, would welcome her coming and among the women and children in these out-of-the-way villages she would find a wonderful field for helpful service."



ABOUT THIS YEAR'S CANDIDATE CONFERENCE



MISSIONARY CANDIDATES IN 1923'S CONFERENCE

Top row, left to right—Margaret B. Haskell, Oberlin College, going to the Balkans; Grace Evelyn Fox, Boston University School of Religious Education, to the Philippines; Wm. E. Hawkes, Hartford Seminary, to Western Turkey (Salonica); Gladwyn M. Childs, Union Theological Seminary, to West Central Africa; Constance L. Sargent, Mt. Holyoke, to North China; Esther Viola Tholin, North Western College, to West Central Africa; Katharine Reynolds, University of Chicago, to Shansi, North China.

Second row, left to right—Gladys R. Thompson, Middlebury College, to Mexico; Grace Mary Vining, Oberlin College, to Ceylon; Bryan Sewall Stoffer, Chicago University, to Madura, India; Winfield A. McLean, University of Pennsylvania School Business Administration, to North China; Dr. Jean Curran, Harvard Medical School, to North China; Howard C. Champe, Hartford Seminary, to Mexico; Harold E. Le May, Bangor Seminary, to Shaowu, China; Sibyl Grutchfield, Hosking General Hospital, Hamilton, Ont., to West Africa.

Third row, left to right—Ruby M. Phillips, Wellesley College, to Marathi, India; Freida Elizabeth Price, Ashford College, to Madura, India; Mrs. Winfield A. McLean, University of Washington, to North China; Frances Rose, Brooklyn Hospital Training School for Nurses, to North China; Mrs. Eleanor Lord Champe, Northfield, to Mexico; Mrs. Harold E. Le May, Eastern Maine General Hospital, to Shaowu, China; Mrs. Elvesta T. Leslie, formerly of Oorfa, to Western Turkey.

Front row—Clara G. Iabaree, Wheelock Kindergarten Training School, to Marathi, India; Mary W. Hurlbut, Knox College, to West Central Africa.

THE NINETEENTH CANDIDATE CONFERENCE

EACH year the American Board sends out some fifty odd new recruits to man its various missions scattered over the world. They come from every part of the United States, from many different colleges and institutions of training, and offer their lives to the Board that the work of the Kingdom may go on even at the uttermost parts of the earth.

And each June just before the majority of these newly appointed missionaries start out for their various fields, they come together for a conference at the headquarters of the Board. What an inspiring sight to see them, a group of the best that the Christian institutions of our land can train, a gift of the Christian people of America to the world, eager, devoted, talented, consecrated to the highest purpose of the Kingdom, the leaders of the world in the coming generation.

This year there were thirty-three members of the conference; already twenty-six have gone out to their posts on the field. Of these fourteen will be supported by the American Board; nine by the Woman's Board of Missions of Boston; eight by the Woman's Board of Missions of the Interior; and one each by the Woman's Board of Missions for the Pacific and the Canadian Woman's Board.

But it is from the West that the majority of the recruits come, for fourteen were born in the Middle States and five on the Western slope of the Rockies. Barely eleven come from the more densely settled Eastern seaboard, while two were born in foreign countries. Massachusetts and Illinois strive to head the list of states, for each claim six of the recruits as native born.

Twenty-six out of the thirty-three have received a college degree, and twenty-three have graduated from some professional school, so they are well lettered

and well trained. Oberlin and Columbia University lead the list, with four each; while Mt. Holyoke and Hartford tie for second with three apiece. But the sources of the other degrees are as scattered as the birthplaces of the recipients. Out of the thirty-three, twenty-five plan to devote their entire lives to missionary work, while the others are going out for "term service" to fill needy places. Over half the recruits this year go to do educational work—three as kindergartners and fourteen for higher schools. Five are assigned to evangelistic work; while the medical work of the Board is to be reinforced by three doctors and four nurses, two of the latter going out as wives, one of a physician and the other of an ordained man. The other four go out to help

in the business and office work of the various missions.

Eleven of these reinforcements will join the China missions, with only five and four respectively for India and Africa; Mexico and the Near East will receive three new workers each, and Ceylon and Japan two apiece; but the Philippines, Spain, and Bulgaria receive only one each.

It is hard to realize how scattered these workers will be in six months' time, but we can readily picture the welcome that awaits them not only from the groups they go to help and who sorely need the additional forces, but also from the people to whom they carry the gifts of life, service, and the Gospel message.

THE MISSIONARY AND THE NATIVE CHURCH

BY SECRETARY RIGGS

THE word "native" has come into disrepute in some circles. It is assumed that it casts a reflection upon the nationals of the country to which the missionary is sent if he speaks of them as "natives." On the other hand the word "native" has a very precious meaning in that it expresses that natural-born right to the customs and normal development of a people which does not belong to the foreigner in his travels.

The native church is an organization of far greater importance to the missionary program than the foreign missionary himself. The native church may be set over against the organization which, whether it practically exists in many fields now or not, has been in the past only a step in the progress of the Kingdom of God, namely, the foreign church. The Christian church as an importation from without, as something foisted upon an ignorant people, as a block of customs and observances quite out of harmony with the historic traditions of the country, is an organization which is out of date and to be discarded. Referring to it Mr. Cheng, the chairman of the Shanghai Conference, says, "The foreign taste of Christianity is too strong for the Chinese people to like it."

Fortunately the native church as an actually indigenous organization has been established in most of the mission fields of the present day. The questions now before us are questions of development and adjustment rather than of fundamental principle. We may assume that a foreign organization cannot be the most effective handmaid of Christianity in whatever country. Possibly, as Mr. Cheng continues, "The church in the West has already become indigenous, so much so that she perhaps needs to be delivered from being too indigenous." At any rate it is an established principle of missionary work that the churches on the mission field should be developed among the people and according to their nature and customs rather than presented ready made by the Western world.

Let us note the practical applications of this clearly understood principle in the life of the church on the mission field. Its worship will correspond with the highest ideals of worship among the people. Our American forms of kneeling or bowing over in our seats are entirely distasteful and meaningless to many peoples whose postures of honor and respect are most clearly marked. The questions of whether the eyes should be open or shut, whether the prayer shall be pronounced in unison by all the people or pronounced by one leader or not pronounced audibly at all, are questions to be settled entirely by the meaning to the ones participating in worship rather than by the customs of our American church.

Again in the case of the Sacraments. The simple memorials established by our Master may have to be interpreted for some Oriental countries. It would be unfortunate, however, if we should so exaggerate our ideas of sanitation and temperance that we should corrupt the natural picture which the simple story of Jesus' last supper with his disciples conjures up in the native mind. Each church in its own environment will interpret the words and spirit of our Lord according to the social customs of the day, inspired by the spirit which shines out from the pages of the New Testament.

Consider again the question of polity. There is a distinct danger in the democracy of the Congregational form of church government in certain countries where the people have for generations submitted themselves to the rule of their leaders. While there is a beauty in democracy as an ideal for all people, it will not do to wreck the polity of the Christian church by standing out for a social system impractical, as yet, in that particular community.

Again a most difficult matter for the missionary to face is the question of moral standards. I venture to say that to the average Christian, in some countries to which the American Board has sent missionaries, the missionary himself appears a far greater sinner through acts of inhospitality than he would through what this native people would call slight prevarication. In other words in certain countries

¹ A summary of an important address to the young missionaries given at the Candidates' Conference.

where honesty is a great rarity hospitality is an outstanding virtue. Under these circumstances while maintaining jealously our own ideals we must guard ourselves against condemning too harshly those brought up in a very different moral environment. In Africa the question of polygamy becomes an exceedingly embarrassing question in view of the different ideals of morality which have come down from an ancient past. Most delicate are the questions which come up before the council of native Christians and missionaries together when the problem of the family relation is brought to the fore by some special example.

Having thus noted some of the points in which the Occidental leader must lend himself to the preservation of the Oriental meanings of life, it will be well to glance for a moment at the method by which the missionary may best accomplish his end. It is perhaps obvious and yet worth stating that the missionary is to be the servant of the church, not its master. This has not always been true. A loyal group of people have frequently been willing to submit to the veritable tyranny of a missionary patriarch. The time for such leadership is rapidly passing, however, and as at present in Japan and China the missionaries are coming more and more to the point of retiring in favor of native leadership, so even in Africa we must look forward to the day when the missionary, as has been said, will "make himself dis-

pensable rather than indispensable." We have a task, but it is our supreme duty and privilege to so labor as to make our sharing in that task no longer necessary.

Sometimes this serving of the church can best be done by becoming identified with it as a member. In some fields the missionaries immediately transfer their membership to the local church. This is perhaps the exception rather than the rule, however, and local conditions should determine the individual action of the missionary. It would be unfortunate for the young missionary quickly to identify himself by organic union with the local church and then to discover that he could not in good conscience submit to the standards of discipline or dogma which that church maintained, though at the same time they had been approved by years of trial to be the best for that community.

The missionary is the servant of the native church. He has been likened to the faithful nurse which at the beginning teaches the child to walk and prepares its food and clothes at her discretion, but which when the child reaches years of maturity must rejoice in its independence. So the missionary must not only give to the native church the opportunity for determining its own activities and plans, but must be willing himself in time entirely to drop out and give place to the native leadership which he has helped to develop.

THE HEALTH OF THE MISSIONARY¹

By JOEL E. GOLDTHWAIT

WE are living in an age when a great change in the human race is going on. A generation ago twenty per cent were of the slender, sensitively organized, emotional type. Today it is fifty per cent. This means that we have a great deal more reason for thinking in terms of health and the proper training of the individual than we had a generation ago.

The slender type has been the pioneer of the race since early civilization. This is why our own national character can be represented by Uncle Sam—long, lean, and lanky. While on the other hand John Bull is a perfectly correct type of the conservative, stabilizing son of old England. Naturally in the missionary group you will find the slender type growing more and more pronounced. All the more necessary, therefore, that attention be given to correct posture, to proper balance of the figure, and to other fundamentals of good health. Yet remember that once you have trained the slender stock it lives longer than any of the others. "The lean horse for the race" is borne out on the life insurance tables.

The missionary goes to the field to carry a great spiritual ideal. If he is weak and dragged and tired looking he will never suggest any ideal that men would care to follow. I am very much in earnest when I say this. We sometimes think of people as being wonderful for the way they have suffered. I

think as an example of this how Robert Louis Stevenson has been held up to me more than any other one person. He was a wonderful character, and it does us good to think of him; but it is a very fortunate thing for the race that Robert Louis Stevenson had nothing to do with the next generation.

One of the most suggestive things that happened on the strength of the war is shown by our draft records when they made such an impression upon the faculty of Harvard College that in 1919, when the college was opened the one required course was Hygiene and Physical Education. When I congratulated President Lowell upon that situation he said, "It is an extraordinary thing, is it not?" At least, when a man leaves Harvard College he cannot go out and say, as did the man before him, "Why wasn't I shown this before?" Yale has now taken a stand almost the same as Harvard.

Smith College was far ahead of either of the men's colleges. Before the war their authorities said, "No woman shall be allowed to leave these walls with a degree unless she has shown by the way she uses her body that she understands it as well as the mental functions." They saw that it was ridiculous to give degrees to their graduates unless this was proven true.

This is the thing that we should keep in mind: It is not the work that drags one down; it is the way the thing is done. It is not the task that makes

¹A summary of addresses given at the Missionary Conference in Boston this year. The article is made up from notes taken at the conference and has not been edited by Dr. Goldthwait.—[THE EDITOR.]

people break. If you get the machine working so that it will manufacture the energy, you will find that nature has an extraordinary horsepower. If you only give her half a chance nature will do vastly more than half in the way of keeping you fit. This is one of the chief meanings in life.

A number of years ago a man came to me broken, down and out. He had graduated from Harvard College. He had a degree. He had broken down several times. He was considered by his class as a no-account man. He went to law school, and broke down several times there, but he managed to struggle through and get a degree. He was still regarded as a no-account man. He then went into the practice of law in New York City and in a year or so he had three breakdowns and had to go away.

By this time he had himself made up his mind that he was a no-account man. He went to Maine and tried to write stories to keep himself alive. Some of his friends brought him to me. We simply told him that there was nothing the matter with him except in the way his body had been used, which was outrageous. He had no right to expect to be happy. We taught him how to use his body.

In December, 1914, he came into the office and asked me if I thought he was crazy to want to go overseas and see if he could help in the world war. He said, very humbly, that they at least needed men to drive ambulances, and added, "I can drive a motor car."

I told him to go ahead—he was just as good as any one else. The man went overseas and drove an ambulance. He was not away from the front a single day. Finally he gave up the ambulance service, and enlisted in the British Army. He was given a commission, and he went back to the front, as they considered him sufficiently trained. That man served the war through. He was never away from the front except when three times wounded—once terribly wounded, and then he was away only long enough to get patched up and to go back. He was made a captain, received several promotions, and decorations from the British Army. When he came back to Commencement at Harvard, following his return, Harvard College gave him an honorary degree—the one man in his class who had shown what a real man could do.

It shows the difference between an educated body and an uneducated body. If you get your body

trained right, nature will let you meet your responsibility. This is what we want to get you to see, for there is nothing that you cannot do with a properly trained body back of you.

There is only one right way to use the body. Learn that way and make it your habit. Once you have learned how to use the body rightly, you will never use it any other way. For a long time we have known that there has been one standard for physical achievement. The physical trainer knows perfectly well, as he trains a man for his teams, that in everything except rowing (and rowing is going through a very amusing change at the present time) he must take a certain position, the only one that is considered right: the chest high, the head up, *waist in*, weight forward on the feet. For when a man drops, when he lets his chest down, he is through.

About ten years ago, the ship *Titanic*, the finest, most luxurious, most lavish in every way, in fact the best ship that had ever been built, started on her maiden voyage across the Atlantic, just to make speed. She started on this race only to run into an iceberg, and in twenty minutes she was under the waves.

There was a mighty fine bit of history when the *Titanic* went down. It makes me have a great respect for human kind. The men on that ship, after they had helped the women and children into the life boats, and stood at the rail alone—those men who were going to face their God—didn't stand in that slouched position that we too often see. At that time they were standing *up* in the position that represented the best of the human body.

The women survivors asked Mrs. Harry Payne Whitney to model a figure which could be used as a memorial tribute to the men that went down. She chose a figure, symbolical of sacrifice, with head erect, hands outstretched, *the waist drawn in*, the weight forward on the feet, as it should be. This is the right position—it matters not what you wish to signify. This is the thing that you must learn first.

So set yourself straight. Pull yourself up so that your organs will be in place. Every one of your abdominal organs, those that control your digestion, should be above the navel. Check yourself up. Get yourself properly balanced. Keep track of the girth of your abdomen. Do not allow yourself to get any bigger at the waist than you are at the breast bone. Above all, don't buckle at the belt!

THE MESSAGE OF THE MODERN MISSIONARY

By AN ACCEPTED CANDIDATE

(What the young missionary of today believes and intends to preach is always of interest, both to liberals and conservatives alike. We have gained the consent of a candidate to publish a portion of his "paper" which was recently accepted by the Prudential Committee. We withhold his name for obvious reasons. In his defence, in case the "message" is not fully acceptable to some of our readers, we emphasize the fact that we have culled but a few of his sentences.—THE EDITOR.)

I WOULD have but one ambition in my message: like Paul, I would desire to preach Jesus Christ—to teach men about the great Teacher, to reveal to men the way of life of the great Revealer of the

Heart of the universe. As any teacher gets his inspiration and courage for the task in the faith that the Truth itself will be its own best advocate to the mind of men if he accurately describes it—so I believe that the spirit of Jesus in all its winsome reasonableness will itself awaken a response in the hungry hearts of men. My message is what I believe Jesus' message was—and my only justification in speaking to other men is that I be a trans-

parent medium through which the burning truth of Jesus may shine, the truth of the abundant life available to every man who has the childlike heart. I should expect that after my introduction of Jesus to people with a different religious background than my own, they would be able to find in Him much that escaped me—that they might teach to me. For this reason I would hesitate to transmit mere dogmas clothed in the categories of Western thought for fear of stifling the unique contribution that might be made by those I go to. My emphasis would therefore be on the spirit and personality of Jesus rather than on clear-cut ideas *about* Him. This statement cannot be identified with what I would give in a foreign land except in its general temper—the mode of expression would change when I learned the background of the people.

The God of Jesus is primarily a loving Father—wise, just, austere in His insistence for righteousness and love of Him. A God classically described as the Father of the Prodigal Son, who in His awful wisdom has given man freedom to choose either His way or the way of death. A God who woos men, who stands at the door and knocks, who never fails men when they cry unto Him, who makes all things work together for good to them that love Him. A God whose influence over men is tender because it is so strong. Though He places us in a world of sin and suffering, He also gives us a power to rise above them, in Jesus Christ. He is the Creator of all, the Director of all, though He has given to men the divine privilege of coöperating with Him as free workers in the Kingdom. In Him is Absolute Truth and Good and Power. For the purposes of man, God is like Jesus Christ, and Jesus is like God. Jesus reveals God because He alone knows the Father.

Though Jesus was completely man, He was also uniquely God in man. The spirit of God in man today gains content and vitality when I identify it with the Living Christ. I believe that men learn to know Christ best not by speculation as to His being, but by the insight that comes through obedience—through following Him in so far as we already understand Him.

I believe that His person and work are not separate aspects, but are inexorably bound together—interdependent and complementary. One of the most fruitful though not the only way of describing Christ is to tell what He does. As to the *redeeming work of Christ*—the setting of God and man at one—He did this through His life, and His great sacrifice on the Cross. These were a saving work, not through any legal paying of a ransom to an angry God—but because men who have heard of that sacrifice and that life have been drawn to Christ and through Christ to God—by the very power of the love expressed in those acts, I do not believe that the Cross represents an expiation through suffering while men stand by neutral. The point is that in view of the Cross men *cannot* remain neutral. The power of innocent suffering—for others, for us—drives men to a love of the great Lover. The saving work of Christ has no value *per se*. It is because the work of Christ does affect me, does arouse all that is best in me, that it

has special efficacy. His self-sacrificing ministry results *for me* in a desire to be spent in the service of others—in arousing faith and repentance in me, in revealing in most vivid form the consequences of sin, the victorious power of love, and the suffering, sin-bearing heart of God. I believe that Christ is at work in all society redeeming it through the work of men till the Kingdom of God shall be accomplished.

The work of the Church at home or abroad is to proclaim the Gospel to all mankind, to exalt the worship of the God of Jesus Christ, and labor for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. I believe in the freedom and responsibility of the individual soul within the Church, and the right of private judgment; also the Congregational belief in the autonomy of the individual church, and its fellowship with other churches in local, national, and international bodies for counsel and coöperation in matters of common concern. In a warmer and more personal sense I believe the Church is a community of lovers, all bound together by a common love of Jesus and the God He reveals. In foreign lands I believe the above should be equally true, that the churches there should become autonomous and independent at the earliest possible moment, that the mission policy should specifically provide for the withdrawal of foreign leadership and control at the earliest possible moment. The foreign missionary should make himself dispensable as soon as possible.

Salvation for the individual is the joint work of God and man—there is the upward grasp of man and the helping hand of God. Both are essential, though the part of God is more fundamental because He gives powers and influences other than human to awaken and strengthen the upward grasp of man. This transformation of character into Christlikeness will not mean deliverance from suffering or misfortune, but it will give the power to take and use these human experiences as the expression and the occasion for further growth. After our feeling of reconciliation with God, there is the long process of growth into the perfection of God. To return to the figure of the hand clasps, it is the process, after our hand is safely in the Father's hand, of walking along with Him, drawing ever closer to Him, until we are in perfect accord with Him. Along the way there may be moral defeats; we may stumble; but we cannot fall completely so long as we can grasp the Father's hand.

Social salvation comes in the awareness on the part of society of God's will for it; that here also He is eager to help men as they attempt to do His will. Ultimately this will mean that society will be made up of Christlike sons of God. In the meantime, social heredity and the leavening work of consecrated groups within society can reduce the obstructions to the rule of Love: industrial, racial, and international exploitation, greed, cruelty, war. This work is to define to men the character and will of God in its real relation to society and to help men to the realization of that will in the Kingdom of God. Until that time, men can find personal salvation completely only as they give their utmost to save society.

HOW OTHERS FEEL ABOUT WORK IN TURKEY

BY SECRETARY BARTON

THE American Board can continue work in Turkey only with the backing of its supporters at home. This is true of any and all of its fields of action, but it seems especially important in the case of Turkey that the Board and the missionaries should have back of them the unqualified approval and the intercessory prayers of an unusually wide circle of friends and co-workers throughout the country. The task is too colossal to be undertaken except in soul-searching and whole-hearted consecration.

PASTORS AND LAYMEN STUDY THE SITUATION

To get the situation well before the Board's constituency a series of conferences or forums were held this spring with corporate members and leading pastors and laymen across the country from Massachusetts to Minneapolis. To these conferences, where reporters were excluded, were gathered from 150 to 300 Congregational leaders. In general the afternoon was given to a presentation of the situation in Turkey, after which an hour or more was devoted to questions, discussions, and prayer.

These conferences were held in Boston, Springfield, Providence, Hartford, New Haven, New York City, Cleveland, Chicago, and Minneapolis. The same subject has been laid before Congregational Clubs in Boston, Worcester, New York, Chicago, and Minneapolis.

It is of profound interest to all that in every case the voluntary conclusions of the gatherings have been that there is no alternative but for the Board to continue in Turkey. In some cases formal resolutions were passed.

THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

The situation in the Near East and the difficulties which confront the work of the American Board there were laid before the Foreign Missions Conference of North America in January, and a resolution was unanimously voted, expressing the opinion of the conference that the American Board should continue its work in Turkey as a sacred responsibility and trust even in the face of overwhelming difficulties.

It is true that objections have been raised in the discussions and many and deep seated prejudices against doing anything for Turks have been revealed, but in spite of these it has seemed to be the opinion of our widely scattered constituency that to go forward in Turkey, if we are permitted so to do, is manifestly the duty and privilege of the Board.

AT LAUSANNE AND IN THE STATE DEPARTMENT

At Lausanne in November, December, and January, and later in the State Department, the opinion has been expressed and urged that the missionaries and missionary institutions, as far as possible, be

maintained in action. It was under that suggestion that I went to Smyrna and Constantinople in January. Diplomatically the continuance of missionary operations in Turkey now and in the immediate future is looked upon as of far-sighted and strategic importance for holding open in that country the door of Christian approach to a desperately needy people. The Secretary of State has recently confirmed this position with renewed emphasis.

THOSE FROM THE FRONT LINES

In January in Constantinople a group of some forty or more missionaries were assembled for conference. There were present men and women who had been in Turkey for from one to forty years. Some were there who had faced and lived through all the horrors of the war years. The marks of suffering were upon their faces and the scars of years of unspeakable hardship and peril were upon their bodies. This group of men and women had counted their lives not dear unto themselves. One by one they had laid many of their former companions and associates to rest in the soil of the land for which they had died. They had stood unflinching in the face of physical peril and the pestilence that stalked at noon-day and at midnight.

Of these the question was asked: Shall the American Board continue work in Turkey? For two days the question was considered from all sides, and yet not one expressed any other opinion than that the work must go on. We can do no better than to quote freely from the findings of that conference. We must not forget that those who produced these conclusions were the ones who must carry out the program of continuation. They were making these decisions for themselves, and they knew what the cost would be. They said:—

"We believe that the abandonment or serious curtailment of the efforts of the American Board in Turkey would be a betrayal of the trust laid upon us by God and by the Christian Church; it would be a denial of the vital power of the Gospel of Christ to meet the needs of the Moslem world; it would mean the abandonment of the accumulated value of missionary lives and deaths in the past century at a time when that inheritance of the Board's sacrifices in the past is a mighty asset, and is the assurance of a successful reopening of the work temporarily suspended.

"While we recognize that the events of recent years will make missionary operations extremely difficult and that the attitude of the ruling class of Turks compels us to expect serious restrictions and handicaps to our work, yet, trusting in the winning power of the Love of God in Christ Jesus, we are not dismayed by the difficulty of our task, and we are willing to work on under any restriction likely to be

laid upon us by an unfriendly government, convinced that however restricted, the influence of missionary lives and personal contacts during the next few years will have a potency that will abundantly justify the patient sacrifice involved.

"We are further convinced from our personal knowledge of the people that while there is, it is true, a large class of Turks who do not want us and who are bitterly opposed to our work, there are far larger numbers of Turks and Moslems in this land whose need and sense of need is greater than ever before. Many of these are immediately approachable and will welcome the help that we can offer them. In educational, medical, and social lines this welcome is already outspoken and urgent. And we are convinced that the opportunity for direct evangelistic approach, through the spoken and printed word, is also a challenge to the Board and to us to go forward.

"In these convictions we are absolutely unanimous. Neither among those gathered here nor among our comrades still carrying on in interior stations is there one to be found who is ready to sound the retreat.

"Even if the Church in America should not rally to our support, as we firmly believe it will, we, individually, are fully determined, whether with or without large reinforcements and financial backing, to put our lives into the friendly approach of the peoples of this land, believing that to be the largest service which we can render to our Master in the coming years."

This from the missionaries in Turkey! It is of such that the poet wrote:—

"They climbed the steep ascent of heaven,
Through peril, toil, and pain;
O God, to us may grace be given
To follow in their train."

IS IT WORTH WHILE?

BY GRACE M. BRECK (B.)

DO you think the work in China is worth while? Would you go again if you had the question to decide over again?"

"I surely do; I certainly would."

These are my answers to the Board Secretary who asks the two questions just quoted; and I am glad I can answer with an unqualified *Yes*.

"Do you really think the work of missions in China accomplishes anything more permanent than the impression left in a basin of water after thrusting your hand in and then taking it out again?"

This question was asked me a few days ago by an acquaintance who is rather skeptical as to the permanent value of missionary work in China. I wish he might go and take a look for himself. I believe he would lose his skepticism.

How I wish all interested in missions, as well as those in doubt as to whether missionary work is really worth while, might go and see. We can't tell about it or write about it in such a way that the story is fully convincing or even approximately adequate.

If you could know some of the splendid Chinese men and women who are our co-workers — teachers and preachers and doctors and nurses; some of the students in our schools; some of the people in the most humble circumstances whose lives have been changed by the touch of Christ upon them; if you could know some of these, and see the contrast between their lives and the lives of the many who are

living in such ignorance and poverty and hopelessness as we here in the United States can scarcely imagine, I am sure you would all vote that it is wonderfully worth while to have even a tiny share in missionary work in China.

The men and the women and the boys and the girls who have been reached by the work done thus far are witnesses to the possibilities of work in China; and the results now apparent challenge us to greater effort in the future. There is much to make us thankful as we consider the outlook for missionary work in China today. There is such a response on the part of large numbers of people as those who worked in the earlier days could not have anticipated in their moments of highest faith.

A few weeks ago Miss Luella Miner spent several weeks in the Paotingfu country field, her tour including some of the same places she had visited more than thirty years ago. She says: "Certainly times have changed. The willingness to hear of all, and the eagerness of some, make country work very different from that we did thirty years ago. It seems like two different countries."

Changed conditions bring new difficulties and problems, of course, and some are not easy to solve; and there are sometimes things that are discouraging. But problems and difficulties and discouragements are not peculiar to missionary work; they are parts of life, and we may be sure of finding them anywhere.



BETWEEN SERVICES IN THE COMPOUND AT PAOTINGFU
Men and boys have tea outdoors, between church and Sunday school. The women and girls have theirs indoors

OSCAR HOUGHTON LOVE, M.D.

An Appreciation

BY MRS. ARTHUR H. SMITH

HE is still right here on his job in China, in the Tunghsien Hospital, fifteen miles from Peking. We are not waiting until he is gone to appreciate him. Why is it that we would not exchange our doctor for anybody else, not even for the

our two doctors and two assistants toiling over her from 10 A.M. to 7 P.M. In the nine hours she was not left alone. After going long hours without it, one person stole away at a time for a little necessary food.

HE IS NO SLACKER

In France, with the whole world watching, and with hearts keyed up to passionate patriotism, men, every-day-sort-of-men, unceasingly went right up over the top. Who would dare say that the survivors have lived on that level ever since? But we seem to expect our doctors never to descend from it. They must, day and night, respond to the duty bugle as gladly and promptly as if their bodies were made of wrought steel, and animated by the spirit of the martyrs. A selfish doctor seems as great an anomaly as a cynical saint or a bandit angel. During famine times, Dr. Love was expected, in addition to hospital cares, to take the medical oversight of 3,000 famine refugees who were building the auto road between Tunghsien and the capital. One day, for instance, he went up to Peking by the early train, and worked his way back, doctoring the assorted camps of Poor Things as he came. That night as he sat weary, after his fifteen miles of clinics, one would have prescribed for him a good supper and an unbroken sleep. Instead he spent the long hours over the hospital's first case of "Caesarian Section," having the joy of saving the mother's life.

But there was more than that to follow, for when the awful plague cloud settled down over North China, he had to move down and live among these refugees, sleeping out-of-doors on a cot, and eating as he best could. Without that watchful eye and steady control the stern preventive measures would never have been guarded. One has to have wonderful health, poise, and nerve to keep cheerful and sit on safety-valves so much.

The doctor is indomitably cheerful in his diagnoses while there is one hopeful symptom to hang on to. "No hope for this man, surely?" you question.



TUNGHSIEN HOSPITAL, NORTH CHINA

most celebrated expert in the great Rockefeller Hospital in the capital?

HE IS AN ALL-ROUND FRIEND AND ADVISER

Probably many of us drink at that fountain too often, and impose on him. Is it a septic tank that you need? He will see that you get the latest and best, drawing the plans and making the contract. Is your hall closet an eye-sore? He will make it a solid comfort by making the door open the other way. Would you alter a fifty-year-old piece of furniture and not mar its beauty? While he answers your question he sketches the made-over article on paper for the carpenter. Are you puzzled and swamped in the details of a new house which will not straighten out to your mind? He will out-architect all the architects in getting the largest number of comforts and conveniences into a given space.

HIS CAREFULNESS

This trait gives us such a sense of rest and confidence. It is so vital at the operating table. A patient remarked one day: "Our new doctor (a Chinese assistant) is very clever. Dr. Love would have taken much longer to perform that operation." He surely would. Every artery would have been so carefully and conscientiously picked up that we should later have had no startling hemorrhages! This carefulness is impartially extended to all, even to the forlornest patient that comes. In the eyes of so true-hearted a doctor, any human life seems precious. An ignorant young woman of nineteen, the wife of a common soldier, who attempted suicide by taking opium, kept



THE SMILING STAFF. DR. LOVE IN CENTER, WITH TRAINED NURSES AND ASSISTANT, TUNGHSIEN

"Yes, while there's life there's hope." So he begins the brave fight against big odds. Sometimes the hospital is in sunshine, but sometimes the disappointments step on each other's heels, as when our gangrene patient had to have his leg amputated the third time, just as the man who had lost both legs, and the brain fever man were slipping away from us! Dr. Love is on the best of terms with the staff of the large hospital in Peking, and makes constant trips thither. No hospital in the world is better equipped than that, and they are quite willing to consult and throw light on bacteriological questions and blood tests, and to give X-rays.

Many a poor fellow who can with difficulty pay his board (about fifteen cents gold a day) is helped to

THE DOCTOR'S CLIENTELE OUTSIDE THE HOSPITAL

There are 260 Chinese lads in Jefferson Academy; over a hundred Chinese girls in the Goodrich Boarding School; a big Chinese boys' grammar school; sixty foreign children, largely missionaries' bairns, in the American school; besides seven families of missionaries and their servants! Contagious diseases now and then make things lively. But instead of finding himself too busy, Doctor is about to open a dispensary in the city. Further, in behalf of suffering, maltreated motherhood, he is endeavoring to engage a fine Chinese woman. She has been trained in a Manchurian medical school, in the special mid-wife course. Perhaps she will be the most popular woman in Tunghsien. This means faith, since it calls for money, and the hospital is always hard pressed.

We are very proud of Dr. Love as our baby expert. He thinks himself right into baby's place, knows how it feels and what to do about it. "Put it down!" is his direction for a very sick child.

"But, doctor, Chinese babies are spoiled, held every waking moment. Won't it fret all the time?"

"Perhaps so at first, but when it finds out how much more comfortable lying down is, it will cry if you touch it."

A missionary mother in Peking, under the shadow of their big hospital with its noted staff, will coax our doctor away from all his Tunghsien cares to "Come up and see if my child is properly nourished!"

HIS ATTITUDE TOWARD THE RELIGIOUS WORK IN THE HOSPITAL

Neither in English nor in Chinese is our doctor a preacher, but fills his associates there with joy. He never treats religion as a frill, nor as an unimportant

TWO OF THE WARDS, TUNGHSIEN

go up there, and has the benefit of great world expert advice and treatment.

SOME TROUBLES

There are many obstacles in the way of a doctor here. There is a deathly fear of bathing a sick person, lest one should "wash-spoil" them! All winter there is a calm, steady resistance to every bit of fresh air, and windows close the minute your back is turned. There is a settled prejudice against some kinds of wholesome foods. There is also a settled conviction that a hospital should be wholly eleemosynary, and that it is monstrous to be expected to pay your bill when you haven't got money enough.

Even the dogs are against the "Foreign Devil." One afternoon about dark, as Dr. Love was spinning home from Peking on a fine, new, borrowed wheel, an ugly dog followed along on the bank above him barking furiously. Finally, in his rage, he threw himself down the bank, landing in front of the wheel, which, perforce, went over him. The doctor had "hustled the East." Result? The dog was not hurt at all, but the wheel was wrecked, and the doctor had to walk home. The very germs seem, like our belligerent Chinese scholars, to go on strike. They will not stay in their proper classes and conform to type, but delight to mix up, mystifying the doctors and belying the big, wise books!



THE DISPENSARY, TUNGHSIEN

by-product. On a Sunday morning, when sight-seers want to explore every nook of the hospital while we are in the middle of a service in one of the wards, he is reverent to the Master, and courteous to us.

How his bright face lights up when he hears that the patients are setting things right with God. The man who has gambled away all his money is going to quit it, and every month send home money to his wife and children. That one has written a letter, con-

fessing to his mother a bad, impure life, with which he is now breaking forever. The one on whom we had spent so much heart has just fearlessly crossed the bar, with his hand in that of the Great Pilot, whom he had found here. Our dear Java laddie from a heathen home said to the Christian nurse on that last dark night, "Jesus has come for me."

AT PEI TAI HÉ

Summer comes but once a year, and surely vacation means coolness and rest! How many people would like his kind of a rest? In the five weeks he was at the summer home last year, he made almost 500 professional calls. Not till the summer was over, and the guests nearly gone (while he lingered with one too ill to leave) did he get time for a walk with his wife. At all hours one might see that wheel with its alert rider speeding the two miles between East Cliff and Rocky Point. Many of the calls were made on those not of our mission, which meant some income to go into the hospital hopper, and without which help it could not "carry on."



MRS. ARTHUR H. SMITH TEACHING IN A WARD OF TUNGHSIEN HOSPITAL

HE TRULY CARES

But the dearest thing about our doctor is that he is so genuinely sorry when he loses a case, no matter how dismal the outlook when he took it. His patients must show him some good reason for it if they insist upon leaving this world! A missionary mother faced death, through heart attack, twelve times in one night for her precious first born son. Each time he seemed quite gone, but each time he struggled back to consciousness. The next morning the doctor said

that it was "nothing less than a miracle" that he was alive from the dead. The boy's father said, "That's true! but the doctor was a part of the miracle!" His mother said with deepest feeling, "Oh, what a comfort the doctor was through that long night." Now the boy is back in school again with a modicum of play allowed him. God bless our doctor and keep him! Well may his father and his mother be proud to have given such a gift to China.

CHRISTIAN MISSIONS JUSTIFIED

By WILLIAM KELLY WRIGHT¹

FROM Buddhism, for example, Christianity probably must learn to find the good and evil consequences of conduct automatically working themselves out in human life without the interposition of a theistic God external to life itself; although in assimilating this, Christianity must not lose its own idea of atonement. From Greek philosophers and modern life, Christianity must learn to think out moral problems in terms of citizenship, social service, and democracy. Its very God must cease to be a king, and become a democrat. But all these and other lessons Christianity will be able to learn far more quickly and completely than any of its rivals can do. It already knows more values than any of them. In the personality of Jesus Christ and in the fellowship of the Church it has a central core that is sound and firm, and that makes possible indefinite assimilation and growth. It has for nearly twenty centuries been the faith of most of the progressive and forward looking nations; as their civilizations have advanced, organized Christianity has advanced with them, and though not without defects, it has on the whole been the strongest factor for the conservation of their recognized moral values. It now has a vast heritage of moral insight and experience, which it knows how to pass down to succeeding ages.

Here, too, we find the justification for Christian missions. The Oriental nations and the nature races

of the world are rapidly assimilating Occidental civilization. This forces upon them a multitude of moral problems with which their own religions are unprepared to grapple. It therefore is the duty of Christian nations to send representatives of our religion along with the commercial agents who introduce to them our commodities, and the financial agents who seek concessions for the exploitation (in a good, let us hope, as well as a bad sense) of their countries. There can be little doubt that nature folk and outcasts will be greatly benefited by becoming Christians, provided, of course, that Christianity is presented in a simple form to them, suited to their understanding and needs. Both in the recognition of values and in the means for conserving them it will be bound to raise their condition immeasurably. It is less certain that cultivated adherents of the higher religions of the East will decide to abandon their own faiths for that of Christ. But even if they should determine to persist in the religions of their fathers they will need to learn much from the experience of Christian churches in order to adapt themselves to the problems which Western civilization is forcing upon them. It is therefore our duty to send missionaries to them in order to give them the opportunity, either to accept Christianity or to adopt from it such features as they need for the adaptation of their own religions to new conditions.

¹ From his "Student's Philosophy of Religion." Macmillan Company, New York. Price, \$2.50.

CONSIDERED AS INTERPRETERS

BY ISABEL M. BLAKE

AN interpreter "explains a meaning; expounds, as a mystery; and makes plain or intelligible, as one country to another." That is a definition from several dictionaries. The best interpreters of the Near East to us of the West are those who, retaining the Western point of view and loving their home culture, yet understand the ideals and the aspirations, the difficulties and the struggles of Near Eastern folk, through living among them and working with them.

This, it would seem, is an outstanding justification of missions—their interpretative function. Uninitiates in America are heard voicing the claim that missionaries try to force their religion on unwilling peoples. Any missionary, on hearing this, hides a smile. He of all men realizes how absurd such an attempt would be and how flat it would fall. If history proves anything, it proves that force makes no converts, but only serves to confirm the manly stubbornness of a genuine faith.

What history proves as a theory, the missionary knows experimentally, because, as a person of firm faith, he has learned to respect the faiths of others. He is not using force, even in the mild form of a publicity campaign for Christianity. He simply knows that his form of Christianity has given him something which his generosity impels him to share. In the sharing, he becomes an interpreter of religion.

Again and again have I heard missionaries admiring the reverence of the pious Moslem, admitting that many Eastern customs were better suited to Eastern life than ours would be, and that we might emulate some of theirs with profit. It was an English missionary, a Master of Arts from an English university, who said to me, in a moment of enthusiasm, "Aside from our material advancement, the West has not one idea (along social lines) to give the East." And I had to remind her that the East does not even now fully understand the idea of chivalry.

When the *Titanic* went down, I was living in a large provincial city of Central Turkey. I re-

member how the news of the disaster spread, as news does in the East, with surprising speed and thoroughness. All the men in the market places were discussing it. The leading feature that commanded their attention was the chivalry of the men passengers to the women and children. Most of them said scoffingly, "A likely story! Do you expect us to believe that any man in his senses would let a woman get into a lifeboat ahead of him?"

The characteristic comment of the women, Moslem and Christian alike, was: "What a shame! To let so many worth-while men drown, and save so many useless women and children."

After the Cilicia massacre, numbers of women refugees from one of the burned villages said to me, as though apologizing for such senseless conduct, "So-and-so did not abandon his bride and flee at top speed, because they were but newly married, and the fascination was still upon them."

But our idea of chivalry toward woman is not more noble than the Eastern chivalry toward age. If youth respects experience in a way hardly appreciated in our raw young West, age also takes a more generally serious view of its responsibilities toward

youth. Sometimes the Eastern father is tyrannical, jealous and petty, and if he be altogether bad, he has opportunities for exploitation of his children that Western law grants no parent. But if he be an ordinarily "good" father, he does not leave so much in the training of his children to a church or to any institution, nor is it thinkable that he should become so absorbed in any business whatever that his children should scarcely know him. To an Easterner his family is the center around which his whole existence revolves. He and his children are willing to make tremendous personal sacrifices for the family welfare—sometimes in truth more than they ought to make.

One minor expansion of this idea is the affection and sense of responsibility of the older brother for the whole family. He stands in the father's place after the latter's demise or during his absence, and often carries out his duty with self-



MUSTAPHA KEMAL IN FOREGROUND WITH HIS UP-TO-DATE WIFE

sacrificing fidelity. The bond of devotion often seen between an older brother and a younger sister seems to me the most pleasing sex relationship in the East.

Another extension of this sense of family responsibility and solidarity is seen in the intraclan relations. True, this results in many feuds, but it also results in a remarkable willingness of all members of a clan to share the misfortunes of one family or clan member. During the war, when the Turk drew a cordon around the Lebanon, and so literally starved out scores of Syrian villages, every head of a clan held that his richer stores were in trust for the clan as a whole, and shared them unfalteringly, so that if he happened to be an old man, he was often the first to starve, and the head family was often the first wiped out, and this with no rioting or compulsion other than that of the traditional sense of responsibility.

Another noble social idea, generally appreciated to the full by the Western traveler, is the Eastern concept of hospitality. Only those who have experienced it realize its simplicity and sincere charm, and the universality of its application. Any guest who knocks at the gate or lays his hand on the tent pole is received—be he man or woman, rich or poor, *friend or foe*. Many an ancient feud has been at least temporarily settled by the hospitality offered, the shelter given and the bread and salt shared by one man with his foe, hard-pressed by a third party, although the host might himself have attacked and robbed the suppliant, had the two met upon the open road.

An American woman missionary born and brought up in the country, one who had traveled much over the bridle paths that lead from village to village, told me that she would not hesitate to apply for shelter or to go alone to visit at the black tent of any Kurd or Arab in the wilds. She said that I, as a child of the West, had no idea how binding is the law of hospitality upon them. It would never enter their minds to disobey it, and the courtesy offered would be as dignified, as charming, and more spontaneous than that of Sir Walter Raleigh when he laid his coat on the path before the queen. This grace has its most touching phase, I think, when one calls at the homes of the very poor. The host or the hostess makes no apology for working clothes or ragged divan or humble entertainment (and I have partaken of some that was most unappetizing) but offers his simple best with a touching dignity. Never shall I forget the vile taste of certain home-cured herb teas, or of licorice-root shrub, but never shall

I forget the friendly spirit in which the cup was offered.

This beautiful and absolutely binding attitude of hospitality must, I think, have come down from the time when the human race intuitively stood together against wild animals, so strongly is it felt, even by the nomadic Chingyani, lowest of Eastern peoples. It has for them a mystic sanction that carries it far beyond the usual power of custom even in the custom-ridden East.

The East and the West need interpreters, or at least, mutual appreciators. Here the missionary does his vital service. He is not in a foreign land for purposes of commercial exploitation, however legitimate. He lives among the people, speaks their language, is entertained in homes both high and low, and works with them as a partner. He has the best of all preparations for interpreting the East to the West and *vice versa*.

Who but a missionary would ever overhear and appreciate such an incident as the following? Two exacting European travelers arrived at an inn where one of our women missionaries happened to be spending the night. The travelers had not intended to stop there, but their carriage had broken down. The driver was telling the story to the inn keeper, and the missionary, not the travelers, heard and understood. Said the driver:—

"They asked me, 'How long have you been driving a carriage?' as much as to say that I didn't know my business. I said, 'Twelve years.' They answered, 'No wonder your carriage broke down if it were as old as that.' It never seemed to enter their minds that I might have had a new carriage in twelve years, nor that the real trouble was that they had insisted on my overloading with much superfluous luggage and even to hanging a large bundle upon the axle bar."

"Oh, never mind, never mind," said the inn keeper, soothingly. "Don't you know about these foreigners? Their minds are just like carrots—very sharp at one end, but very blunt at the other!"

What a characterization! and how true! If we could long ago have brought to bear our open-mindedness, our freedom of thought upon the practical phases of the Eastern question, there would scarcely have arisen an Eastern question, at least in its present menacing form; the home problems of immigration and of labor would have been simplified, and our national honor much enhanced. Right here stands the missionary, between West and East, carrier of the spark of mutual understanding.



MEN'S WARD, AINTAB, TURKEY

HILTON PEDLEY ON JAPAN

WHEN you have questions to ask about a country and its people, search for a veteran missionary whom that land likes to honor. This is sound advice at all times. Particularly so when Japan is the nation and Hilton S. Pedley the missionary.

Dr. Pedley went to Japan from Canada in 1889. Today he is an outstanding figure, not only among the missionaries, but also among the Japanese Christians. As Field Secretary of the American Board's Mission in Japan he has kept in touch for years with both people and officials in all sections of the land, has listened to all types of leaders in thought, and in a multitude of ways has caught the mind and spirit of the Japanese people. We believe, therefore, that much authority is to be placed upon the answers that he gives to our questions.—*The Editor.*

1. *Do you think that Japan profited from the Washington Conference?*

Yes. (a) For two months, millions of people were reading and talking daily about the newspaper and magazine reports, thus rubbing up against the most advanced ideas and personalities connected with international questions and the international mind.

(b) The influence of the three leading newspapers was unreservedly on the side of the principle involved in Secretary Hughes's proposals.

(c) The Christian constituency was practically a unit in favor of at least giving said proposals a fair trial.

(d) The student body as a whole were strongly in favor of the conference program.

(e) The men on the street were divided in their opinions; but even those who regarded the program as impracticable were impressed with the example of America, the strongest nation, in voluntarily curtailing its possibilities of military aggrandizement.

(f) There was a general desire and hope that a substantial part of \$400,000,000 hitherto devoted to military purposes might henceforth be utilized in meeting the crying need for increasing the facilities for higher education.

(g) While the military and educational may have been content with a "wait and see" attitude, there seems to have been little or no attempt to influence public opinion against the conference.

2. *Are the Elder Statesmen still to be reckoned with?*

Yes, I think they are, but with the passing of such giants as Yamagata the day of the Parliament in politics seems nearer its dawn. The above men were linked with the days of feudalism. Their successors of a later generation have grown up in the modern atmosphere, where the direct will of the people is forging to the front.

3. *What is Japan's attitude toward China?*

Politically speaking this is hard for a missionary to determine, but he may note that China, in her present enfeebled state, is regarded as a menace to Japan, because of her being such a bone of contention among all the strong powers, thus compelling the latter to be always prepared for eventualities, and Japan cannot be behind the others. I really think Japan would welcome a strong China and seek



DR. PEDLEY

her favor just as now she does in the case of the great nations of the West. As things are now, Japan in military matters will not incur the enmity of England and America, but will no doubt work every string along the line of peaceful penetration. At a distance of 300 miles, human nature is not inclined to neglect opportunities. As a people, the Japanese are kindly disposed to the Chinese, give good treatment to those living in their midst, and have a profound admiration and respect for their neighbor's glorious past. In morals, in language, and in literature, Japan's obligation to China is indeed a heavy one.

4. *Are the Koreans better satisfied with Japanese administration?*

The régime of Governor-General Saito has done much in the way of soothing the troubled waters. Dressed in civilian clothes, as he talked with myself and wife in his own sitting room in Seoul, three years ago, he spoke very freely of his task, recognizing its difficulty and asking for patience on the part of his critics. The rigidity of the official system seems a great barrier in the way of personal influence, but it augurs well that such a man as Saito has at his side Vice-Governor Ariyoshi, a thorough Christian and in wide and good repute as former governor in three prefectures in the home land.

That the Koreans are reconciled to Japanese control can hardly be said, but not all Koreans are insisting upon complete independence, although Shanghai and Peking in China are the hot beds of that independent movement. A moderate party has arisen that would be reconciled to self-government under a Japanese protectorate. It is, however, terrorized more or less by the extremists, who do not stop at ordinary propaganda, but seem quite willing to resort to violent methods. It is only fair to add that contact with the virile and aggressive Japanese has been a powerful stimulant in the direction of a desire for independence or at least self-government.

5. *Has Japan changed much since you first went there?*

Almost beyond recognition. In 1889, no constitution in force, no Parliament assembled; higher girls' schools had just appeared on the horizon and even schools of similar grade for boys were few. Normal

institutions were new, there was one Government university, and two private institutions—candidates for university rank. The Army and Navy were negligible, the merchant marine was almost unknown; extra-territoriality was in operation, Westerners being subject to trial, in case of trouble, by courts controlled by their own nationals, and needing special passports in order to travel into the interior; railroads were few and poorly equipped, electricity had not yet arrived, foreign foodstuffs were scarce and poor, necessitating large private orders from abroad for Occidental residents; factories were not running on a large scale to any extent, the big rush from country to city was only beginning, there was no labor problem; the expression of public opinion through pen and tongue was still a novelty. Today the contrary is known to every one at all conversant with the Flowery Kingdom. Japan now ranks with the big powers and is rapidly pressing on.

6. *Is there anything in this liberalism we hear so much about?*

Liberalism has certainly made rapid strides. Press and platform are much freer, and public demands are bolder—hear the cry nowadays for universal suffrage, and for more liberal policies in regard to China and Korea. Democracy is advocated in public as would not have been possible five years ago. Men like Shimada—Yokohama's representative in Parliament since the beginning (1890)—and Ozaki, former Minister of Justice, are devoting themselves to the cause of liberalism and their following is large, especially among university students. Labor agitation is in full swing in spite of Government curb; the cause of temperance and purity is being taken up seriously by men and women of the people; Parliament has forbidden the selling of drink to minors; factory laws have been passed, etc.

7. *Is Christianity a recognized religion of Japan?*

This depends upon what is meant by a religion of Japan. If is meant a religion such as Buddhism and Shintoism, which can boast of national shrines and temples that capture the imagination and attract the worship of the great mass of the people, I answer "no." If, however, is meant that in view of Japan's hearty incorporation of much of the civilization of the West, including a large moral and religious influence due to Christianity, the latter has come to stay, I say "yes." A thoughtful Japanese pastor once said, "Remove all missionaries and we Japanese Christians would have rough sledding with our unfriendly Government." Perhaps he was right, but there is no prospect of a speedy removal, and even if it should take place, the life of the country is so intertwined with that of the best forces in the West that Christianity would continue to deepen and expand. I suppose that the majority of the people still associate Christianity with "dominating influences outside of Japan."

8. *Do the Kumiai churches need us any longer?*

Yes. At best the churches have a membership of but 23,000, and the field of operations covers Japan

proper, Korea, and Formosa, considerable groups being found in the important local centers. It is in centers of this kind that missionaries are invaluable in supplementing the regular work of the pastor, reaching individuals who would not be attracted by the ordinary services, getting hold of students who flee the ordinary Christian, lay or clergy, appealing to the professional man, or the big business man who poses as having the broad vision, and contributing his experiences of Western Christian life to conferences on Christian programs. Reiterated have been the expressions from the responsible leaders within the body itself that the missionary is needed.

9. *Does the Church really control the evangelistic work of the Mission?*

Yes, really. The suggestion came from the mission's representatives on the initial Joint Committee on Coöperation, that the Kumiai Body make use of the forces and funds placed at its disposal by the American Board. Taken by surprise, the Japanese representatives on the committee agreed to accept responsibility, but requested the assistance of the Japan Mission through accredited representatives, and finally the latter were given full privileges in speaking and voting. The Board of Directors numbers eighteen in all, fifteen Japanese and three missionaries; and this body receives all funds for evangelistic work and appropriates the sum according to the requirements of the workers, native and foreign.

10. *Should the Mission more and more place itself at the disposal of the Japanese Church?*

Yes, more and more. There seemed to be a consensus of opinion in the Joint Committee on Coöperation that change of administration should proceed gradually, beginning in the evangelistic field.

11. *What about the opportunity for Christian service in Japan today?*

Never greater and perhaps never so great along many lines. There is a great tide of expansion in all departments of life, and consequently great temptations, great problems, great concentration of people, great moral and spiritual demands.

12. *Are the Federations in Japan getting together?*

If by the Federations is meant the two representing the missions and churches, yes. A Christian council called in May, 1922, voted to take steps to organize a national council which might be representative of all Christian interests in Japan and speaking in their name. A Joint Committee of Japanese and foreigners has been at work on this problem, and the indications are that said council will be organized in the near future. If this is accomplished, the Federation of Churches will probably go out of commission, and that of the missions resolve itself into a nice family gathering, held in the summer at the popular resort, and for the purpose of mutual strengthening along intellectual and spiritual lines.

After answering our questions, Dr. Pedley offered an appendix to the interview. In this he was ably seconded by Mrs. Pedley:—

"Let our American Congregational churches," he said, "lay hold upon what I may well call a unique opportunity at this time. The recent union of mission and Kumiai evangelistic work is indeed no light matter, for it has resulted in happy brotherly relations such as have not hitherto been possible. The Japanese churches have now their rightful place as responsible leaders, and they realize the gravity of



DR. AND MRS. HILTON S. PEDLEY
Taken in front of one of the cottages at the Missionary Home
in Auburndale, Mass.

their task to such an extent that they are asking the Board's cordial coöperation. Let us all realize that the day long prayed for by our Board and constituency has now come, and that therefore men and money contributed under such conditions are bound under God to produce the very best results."

Mrs. Pedley, President of the Board of Managers of Kobe College, went with her husband, in 1921, on a tour of the Micronesian Islands. Mrs. Pedley is a Mt. Holyoke graduate and two of her daughters are students at that College.

WHAT THE NEW ALPHABET MEANS TO CHINA

By ARTHUR W. HUMMEL

THE new Chinese phonetic alphabet of thirty-nine symbols is the result of more than twenty years of experimentation in this field. The missionaries took the first step years ago when they transcribed the sounds of the spoken dialects by means of Roman letters instead of the ancient ideograph or character. But it was found better to invent an entirely new set of symbols by employing parts of the simplest characters already in use in the language. Such signs have the advantage of being easily reproduced by the native writing-brush, besides answering better the purposes of a phonetic system than the Western alphabet does. The signs are like our shorthand signs in which each symbol stands for a distinct syllable or vocable rather than letters to be spelled into a word.

THE MISSIONARIES SHOWED THE VALUE OF WRITING THE VERNACULAR

Those who wonder why the Chinese were so late in adopting an alphabet to supplement their ancient pictographs do not appreciate the enormous obstacles which had to be overcome, and which still need to be overcome, to bring the system into common use. First it was necessary to effect the dethronement of the traditional literary style, since it is unintelligible when put into phonetics; and secondly it was necessary to standardize the pronunciation of many words which differ in the various dialects. Not until the missionaries translated the Scriptures into the popular speech did the Chinese fully appreciate the advantage of writing as well as speaking in the vernacular. Just as in Europe until two centuries

ago most learned treatises were circulated in Latin, so in China, until quite recently, no educated man would write so much as a letter in anything but the archaic and highly abbreviated literary style; which is as different from the vernacular as Latin is from French. This style served a noble purpose in the unification and preservation of Chinese civilization; for so long as the great diversity of dialects persisted, it was quite impossible to transmit the national culture in anything but the classical style. But with the growth of inter-communication and the spirit of democracy, it was found necessary to educate the great mass of the Chinese people. This, however, could be done only in the language and the speech of the people. Composition had to be not only in the vernacular, but in a script more simple than that of the classical writing in which each word or idea is represented by a separate character or pictograph.

THE BREAKING OF THE OLD WINE SKINS

Thus the wine of the new culture burst the wine skins of the old learning. Thus was broken up the last class distinction in China, that of the educated men—the men who set so high a standard of literary excellency that the common people despaired ever of reaching it. The great stream of Chinese culture confined to a narrow coterie of "superior men" at last overflowed its banks to the enrichment of China's millions. This is what is meant fundamentally by the so-called "Literary Revolution," in which is manifested the willingness of the educated classes to use and to improve the colloquial language as a medium

of literary expression in order that knowledge may increase, old usages be reformed, and the cause of popular government be advanced. This elevation of the vernacular to the plane of a literary language was the one thing needful to make possible a new phonetic script. The failure to adopt such a script previous to this time is to be explained, not so much in terms of proverbial Chinese immobility, but as due to the diversity and the poverty of the vernacular when compared with the richness and the range of the ancient literary style.



STARTING IN ON CHINESE

First job of a missionary recruit. Which has most courage—teacher or pupil?

A LITERARY HERITAGE

The idea seems to have gotten abroad that the new phonetic script will eventually displace the traditional characters. Such a belief shows a radical misapprehension both of the structure and the history of the Chinese language; and the exponents of the theory have been far more sanguine than the facts will permit. It may be categorically stated that so long as the Chinese language retains its essential characteristic as a monosyllabic tongue it cannot discard entirely its ancient pictographic symbols.

The exclusive use of the new script is possible only on the supposition that the Chinese are willing to renounce the vast literary heritage which has come down to them from antiquity; for it is inherently impossible for this heritage to be transmitted to posterity by any other symbols than those which have been always employed. But such a break with the past would be as unnatural as it would be unwise. The classical language in its ancient garb will continue to be studied and admired just as that of Greece and Rome is continued to be taught to youths in the West, and for reasons equally as valid. As some one has pointed out, every sound of the literary language has, as it were, a character "chained" to it, and to break that connection by discarding the char-

acter and substituting a phonetic alphabet, would render almost all the literature of the past practically unintelligible.

The limited number of sounds in the language—only a little over four hundred—has made it necessary for one sound to do duty for many different meanings or root-ideas. The phonetic script labors under the serious difficulty of merely transcribing the sounds as the sole clue to the meanings. Now in the popular language this difficulty is not nearly so serious as it is in the classical language, for in ordinary speech some variety is obtained between words of similar sound by "singing" the words in a different pitch, and also by the use of diphthongs. There the context also helps to give a clue to the meaning involved. But in the classical language the character is absolutely essential to a determination of the meaning.

PHONETIC SCRIPT LEADS TO STILL FURTHER LEARNING

When the phonetic script was first promulgated it was heralded as a sovereign cure for innumerable ills, but a more sober judgment now seems to prevail. It is invaluable as a means of simplifying the acquisition of knowledge in its elementary stages and of making possible communication in the vernacular to those to whom it was formerly impossible. Instead of displacing the ancient characters, as some thought, it tends rather to enlarge the circle of those who go on to acquire them. Experience has almost invariably shown that those who acquire the script are not content to stop there, they want the meanings and the connotations which the pictograph gives to the eye as well as to the ear. The difficulty of acquiring the characters has been greatly exaggerated. Four to five thousand are all that are needed for practical purposes; and a good case might be made out for the proposition that the acquisition of these essential ones, when properly taught, will not require much more time or effort than we put forth to master our irrational English spelling.

DICTIONARIES, TYPEWRITERS, AND TELEGRAMS ALL POSSIBLE WITH THE PHONETIC SCRIPTS

Besides leading to a knowledge of existing characters the new script will do much to standardize the pronunciation of words in the different dialects. Already a phonetic dictionary has been published, fixing the pronunciation of more than seven thousand words. When the alphabet is once used in telegraphing it will greatly simplify the present operation in which a numeral of four figures must be transmitted for every character used. Typewriters are now well within the range of practicability, as they were not in former years. With a few weeks of practice in the phonetic, those who were once shut out of the great world of letters now have an "open sesame" to entirely new experiences. As a factor in the evangelization of untutored adults and those who missed the chance of an education, the new script is a great boon. Many otherwise disinherited souls will by this means be led to share in the good things of this life and of the life to come.



AT MAZATLAN, MEXICO

Our chapel, the small very white building with square tower to the right center of picture

AN UNOFFICIAL OBSERVER ON MEXICO'S WEST COAST

BY GEORGE W. HINMAN

ONE can travel all over the world in the movies, or in the pages of *Asia* and the *National Geographic*, with little expense and trouble. But you can get the real thing, actual experience in a strange land amid uniquely interesting conditions, with little more of time and expense, by crossing the imaginary line between San Diego and El Paso and the shallow Rio Grande River into Mexico. To be sure, you cannot always have a cushioned seat nor have the pictures explained to you in English. But a few hours' journey from Los Angeles in a Pullman car will put you in the midst of a national life as distinct and as interesting as if you had crossed the Atlantic or the Pacific.

You might indeed have less real contact with the life of the people as a tourist in the treaty ports of Asia than in a trip down the West Coast of Mexico, where they have not yet begun to make things over to suit the traveler. Not time nor money, but a quickness of adaptation to unaccustomed conditions, a ready and responsive sympathy for people of different customs and social

traditions, a knowledge of Spanish and acceptance of Spanish courtesies as the proper and natural means of intercourse, these are the "traveler's needs" for a visit to our Congregational mission field stretching a thousand miles south from the border.

Nogales, Arizona, is the starting point, with all the formality of an immigrant's certificate, baggage inspection, and the change of money into *pesos* and *centavos*. You can go first class or second class in the day coaches, but it is better to make gradual adjustments to a Spanish-speaking and Spanish-acting environment by taking the Pullman car, where contacts and communications are still mostly American. On the way back you may be ready to plunge into the currents of Mexican life, eat at the stands along the road while the train waits, and share in the courteous interchanges which are unfailing with even the poorest of the people.

There is interest everywhere, in the unique beauty of inland Hermosillo or of the coast cities, Guaymas and Mazatlan, with their marvelous bays and rocky



"FATHER" WRIGHT

Just back from a mission trip in Mexico

islands. The villages of the Yaqui and the Mayo Indians, the new industrial centers of the sugar industry like Los Mochis, the shipping points for the rich mines, as well as the great stretches of fertile undeveloped lands, covered with *mesquite* and the pipe organ cactus, all intrigue you.

But it is the human interest that bulks largest and is most cherished. The contacts with brilliant



SAMUEL BAYARDO OF THE COLEGIO INTERNACIONAL,
GUADALAJARA, MEXICO

Eighteen years of age. Candidate for the ministry some day, if his present plans mature. His mother's great desire is that he become a minister of the Gospel, and she is sacrificing to that end.

and devoted Mexican associates of our missionary teachers at Mazatlan and Hermosillo, with the splendidly hospitable family of our Mexican pastor at Culiacan; with American consuls and mining engineers and tomato ranchers, as well as with the cordial and delightful missionary hosts, would have been rewarding enough. But what I went for, and what I found, was a great needy field of Chinese and Japanese in these Mexican cities and villages, many of whom had had previous touch with Christian influences in China or Japan or California. The chance to renew and strengthen these influences and to suggest to the large groups of Orientals, isolated there in a strange land, the outreach of helpfulness from their Christian fellow countrymen and Ameri-



SAM AND HIS PALs

He is sitting, second from the right. A young man of promise. Leader in athletics, good student, straight-forward and honest. A good investment for some friend of Mexico. He comes from Ahualulco, where Missionary Stevens was martyred.

can Christians in the United States, was most rewarding and brought many heartening surprises.



SAMUEL BAYARDO AS A BASKET BALL PLAYER

He is also captain of the track-team. Pick the winner

A YEAR'S VENTURE OF FAITH

The Story of the School of Religion at Constantinople

BY REV. FRED F. GOODSSELL

THE instinctive urge of the modern missionary is to find and to train leaders. Missionaries in Turkey after the Armistice could not contemplate the permanent inactivity of the three theological seminaries whose pre-war function had provided strong Christian leaders for two generations or more. They felt the challenge of the situation created by the war, the challenge of closer coöperation among Christian forces and of a broader conception of Christian leadership.

Constantinople proved to be the place, and 1922 the time, to launch an enterprise planned to serve Christian communities by preparing religious leaders with social vision and social leaders with religious convictions.

During the year preceding September 22, 1922, the day set for the beginning of instruction, a quiet canvass of the northern Near East resulted in the discovery of a score or more of young men and young women who, both by training and by desire, welcomed the opportunity offered by the new school. American Board officials had assured the missionaries that if eight students were enrolled, the effort would not be considered in vain. Registration day brought together as students eight Armenians, of whom two were Gregorian Orthodox; six Orthodox Russians; four Bulgarians, of whom one was Bulgarian Orthodox, and one Protestant Greek; a total of nineteen students, of whom two were women.

THE TEACHERS AND THE COURSES

The assembly of a teaching force proved to be a most enheartening example of coöperative effort. Five missionaries of the American Board, three of whom had had considerable experience in theological education; five professors of the faculty of Robert College, including President Gates; one Armenian professor of Central Turkey College, fresh from two years of theological study at Woodbrooke College, Birmingham, England; and one representative each of the Young Women's and the Young Men's Christian Associations in Turkey were enlisted as the faculty, ready to offer courses as required. Six members of this group have been in active service this first year.

The conviction that courses in religious education and social studies as well as the usual theological branches should be pursued led to the organization of three departments: theological, religious education, and social service. It has been interesting to note the interest awakened in various communities by the announcement of such courses as the History of Socialism, the Problem of Racial Contact, the Moral Bases of Social Reconstruction. Several students have been enrolled in this department. One is looking forward to a journalistic career; three to settlement

work; another to Y. W. C. A. work. The missions are demanding a new type of "Bible-woman," one who shall combine scientific methods of instruction with Biblical knowledge and religious zeal. The Department of Religious Education aims to provide the necessary training for this type of Christian workers. Among others four young men, sent to the school by the Central Turkey Mission, are looking forward to the varied work of the Christian ministry.

The Smyrna catastrophe occurred the very month in which it was planned to inaugurate the work of the school. During this and the hectic months following it, the voice of the pessimist was not silent. The finest omen of those uncertain days was the courageous and faithful adventure of that great friend of Christian education and religious leadership, Dr. Rendel Harris, of Birmingham, England. He and his successor, Prof. Herbert G. Wood, the principal of Woodbrooke College, had been invited to visit Constantinople to take part in the opening of the school. Undaunted by reports of tumult in the Near East, these friends arrived at the appointed time and made a great spiritual contribution to the occasion. Especially noteworthy were the six lectures which Professor Wood delivered on the general subject, "The Need and the Nature of the Next Revival." Dr. Harris sees in this International School of Religious and Social Studies something akin to that significant group of schools which have been founded under the inspiration of his leadership during the last twenty years in England.

THE SECOND VENTURE

It was not to be expected that the year would pass without incident. It was not easy for either students or teachers to establish an "even tenor" of their way. October was an especially anxious month. The outcome of the Mudania Conference was not reassuring. The uncertainties of the situation created by the steady resumption by the Angora government of the traditions of Turkish rule in Constantinople made it seem reasonable to our Greek and Armenian students, in December, to think of joining the thousands of refugees who were leaving the city. It was not easy to think of these young men as lost to the cause of Christian leadership in the Near East. Another venture of faith was conceived. It was decided to send Prof. Loutfi Levonian with this group of students to Athens, Greece, there to continue their work as best they might under his leadership, with systematic correspondence with other teachers and with weekly written reports.

Professor Levonian's work with his group of eight students is worthy to rank as a unique achievement in the history of theological education. He has devoted himself to his students with such ability and

loyalty that it is open to question whether greater progress would have been possible in any apparently more favorable environment. Placed as they have been in the midst of appalling human need among the tens of thousands of refugees in and about Athens, the men have gone forth from their daily studies to minister and have returned to ponder the ways of God with men. Much that they have learned could not have been learned from the richest library. This has been a part of God's plan for the training of this group of Christian workers in the Near East.

FURTHER COÖPERATION

At the beginning of the second semester the group of nine students who remained in Constantinople was increased by six Russians who had earlier sought the opportunity of continuing their theological studies, and by one Armenian young lady. During this semester work has gone forward in both branches of the school without interruption and with increasing

conviction as to the constructive spiritual significance of this effort, even now, in the midst of such turmoil, for the work of the Kingdom of God in the Near East.

The coöperation of the religious leaders of the Greek Orthodox, the Russian Orthodox, and the Armenian Gregorian as well as the Protestant communities has been marked by sincerity and goodwill. Words cannot convey the spirit of cordiality which has been evident. Here is a new embodiment of the spirit of Christian unity. Free on the one hand from the suspicion of proselytism, and on the other from the temptation to remain aloof, there has been real progress toward a more Christlike ideal of fellowship in service. The serious tests of this happy relationship are undoubtedly still in the future, but every scrap of evidence afforded by the present bids us gird our loins and go forward in our venture of faith.

Constantinople, May, 1923.

CONGREGATIONAL STUDENTS AT MADRAS COLLEGE

By NORA BROCKWAY

HAVE you ever tried to answer a General Knowledge paper on Missions? Let me begin by suggesting two questions: "Where are the high schools belonging to the Woman's Board in South India and Ceylon?" "Which of the Women's Union Christian Colleges of the Orient, besides Vellore, is in South India?" I feel sure many of you will have no difficulty in answering both these questions. You know all about the Uduvil School at Jaffna, Ceylon, and Capron Hall at Madura, South India. You know, too, that the college I refer to in South India is the Women's Christian College at Madras, that it was opened seven years ago with forty students and that now it is full to overflowing with a hundred and thirty.

But I do not think you will be able to answer my next question so easily—"What have been the connecting links between these high schools and the college; how have the schools been able to help the college and how has the college helped the schools?"

I do not speak here of financial help, though we must not forget that the Woman's Board of Missions is one of the twelve societies on whose financial support the Women's Christian College depends. But I refer here to gifts more precious than money, those of personality and character. What have the alumnae of Capron Hall and Uduvil been able to do for the Madras College and what in turn has the College done for them? For we cannot too strongly emphasize the fact that the Women's Christian College exists by and for the mission schools.

Of the six girls that came to us from Madura before I went to the College in 1919, I know only two. One of these, Pauline Pichamuthu, one of our very first students, is now studying in England. The

name of the second, Devarackam Abraham, is well known to all of us at the College, though some of us did not know her as a student. She is one of our alumnae of whom we are most proud, for she is accomplishing the chief end for which our College was formed. She is carrying some of the responsibility formerly borne by foreign missionaries in the mission high school and relieving them of some of the heavy burdens of their work. Such women as Devarackam encourage us to look forward to a time when the Christian schools of India will be wholly staffed by Indian women.

I was a newcomer at the Women's Christian College in July, 1919, and there were at the same time two other strangers who had also come across the water to Madras. I speak of Daisy Anketell and Grace Paul from Uduvil, Jaffna, Ceylon. They were majoring in one of the most difficult subjects—Mathematics—and all their work was distinctly above the average. Daisy was always surprising us; first we found that our quiet and diligent student was expert also at games, and she was one of the victorious badminton team that won our first silver cup in the tournaments arranged by the Y. W. C. A. It was a proud day for us in 1921 when we heard that Daisy and one other had been placed in the First Class in the University Intermediate Examination.

It was particularly hard to have to part with a student such as Daisy halfway through her college course, but we had not the laboratory equipment to enable her to complete her course in Mathematics and Physics for the B.A. degree of Madras University. So Daisy has had to go to the Men's Government College and get along with her work as best she may in the huge classes of men

students where little time or attention can be devoted to individuals and where the presence of women amongst men does not really meet with the sanction of the best public opinion in India. Fortunately we think that such an event will not always be necessary—we are expecting a donation from the fund raised in this country for the Women's Colleges of the Orient which will enable us to complete a beautiful new science building where our students will be able to prepare for the whole B.A. course. We shall thus keep all our students for their whole course and not lose some of the most gifted, just when the Christian influences of our College which call them to a life of service and leadership should be most powerful.

Perhaps you have noticed that I have only spoken of one of the two Jaffna friends who came new to our College in 1919. I do not think I need make the other known to you—Grace Paul, who is at present studying at our sister college, Mount Holyoke, and preparing to teach in her old school at Jaffna on her return.

In July, 1920, there were no new students from Jaffna, but three came new to us from Madura. One of these, Jebathi Santhiappa, had completed the first two years of her college course some years before, and had since then been teaching at Capron Hall. This instance shows how our College is helping the schools not only by training new teachers, but by giving further training to those who are already teaching. I think Jebathi found it difficult to adapt herself at first, but this March she is returning to her school richer not only by reason of her B.A. certificate, but also by the wider interests and sympathies she has gained during her two years with us.

With the other two, Frances Dyriam and Maragatham Joseph, I came into close and happy relations out of class. It used to be said that Indian students talked a great deal about social service but did very little. I do not think that can be said today and certainly not at our College. You will find our students going out in bands to outcaste villages to play with the children, to bathe the babies suffering from sore

eyes, to dispense simple medicines, organize coöperative bands and carry on a number of such activities.

But the branch of social service in which I was most interested was the little school we established for the little wild children of the servants on our campus. A little band of students gave up time before and after their class work to play with them and teach them. We began enthusiastically, but there were many difficulties and disappointments, and I do not know what we should have done without Frances Dyriam, who had been trained as a kindergarten teacher by Miss Gertrude Chandler, of Madura, and who was the soul of patience and sweetness with the children. Maragatham had had no special training for the work, but she was a very interested and devoted little teacher.

Two new students came to us from Jaffna in 1921, and Devarackam's sister, Alice Abraham, came to us from Madura. All three were doing good work and seemed to settle down happily into the new life.

I hear that still others have come to us this year from Madura, though these, of course, I do not know at all. It is evident that our Madras College has been connected throughout its seven years of existence with the schools of the Woman's Board of Missions, and that our links with them are strengthened year by year.

We are bound to follow the strictly academic course laid down by Madras University, and professional training must be given afterwards. To meet this need we are hoping to open a little Normal School for our University graduates in July of this year. A building on the campus is ready for our use, missionaries and students are enthusiastic about the project, well-qualified members of Faculty are training themselves for the work, and now we only hope that the Boards in America and Britain will see their way to giving us their support so that the full end for which our College was formed may be accomplished, and the most complete service rendered to the mission schools of South India.



THE BARBER—CEYLON

A FOREIGN MISSION BUSINESS MANAGER

BY MR. ALBERT C. HAUSSKE

THIS is not a biography, nor an autobiography, but a plain statement of facts concerning the business end of a foreign mission station. The writer is not a theologian, nor an educationalist, nor a physician, all three of which are usually linked up with foreign missions, but just an ordinary, common, everyday sort of a person who has had some business experience, and who decided to go to the foreign field as business manager for the Judson Smith Memorial Hospital, now the Smith-Barton Hospital of Taiku, Shansi, China. Quite often when a Chinese makes a speech he takes from ten to twenty minutes to introduce himself, and to tell what he is and what he is not. Probably that custom has taken hold of the writer and accounts for the foregoing prelude.

How many of you ever realized that the early apostles definitely appointed a business manager? Judas Iscariot was the business manager of the twelve disciples; but let me quote a more specific case, and incidentally a finer, more noble type of man. In Acts 6: 1-7 (Moffatt), we have the story, but I will quote only part of verses two to five.

"It is not desirable that we should drop preaching the Word of God and attend to meals. Brothers, look out seven of your own number, men of good reputation who are full of the Spirit and of Wisdom. We will appoint them to this duty, but we will continue to devote ourselves to prayer and the ministry of the Word. This plan commended itself to the whole body, and they chose Stephen, a man full of Faith and the Holy Spirit."

They not only appointed one man but seven, and here in our North China Mission alone, there are only three business managers, whereas there should be at least seven, one for each station, aside from the mission treasurer and the mission business agent.

Yes, but some one will say that the early missionaries had no business manager. This is only too true, but if you should ask the older missionaries today about the question they would answer in words something like this: "Had there been some one who could have relieved us of the many extras, especially along business lines, we could have said as did the writer of Acts 6: 7, 'And the Word of God spread; the number of disciples in China greatly increased.'"

But what is a business manager? What is true of the other missionaries is also true of the business manager, and probably more so; namely, he is a jack-of-all-trades, and to a certain extent has to master them too. And just as long as the foreigner remains on the field, will there be need of business managers aside from that done by the native worker.

In one sense a hospital has the greatest need for some one to take care of the multitudinous matters which come up day in and day out. No man on the field is harder pressed than the medical missionary, and if he can be relieved of the business details, which are too numerous to mention, his work is a hundred per cent more effective and far reaching from the medical standpoint as well as from the purely evangelistic standpoint.

But more and more, in these days when mission work, to say nothing of life itself, is becoming more complex, it is increasingly evident that a man is needed not merely as a hospital business manager, but one who can give part of his time to the station as a whole. In the time I have been on the field I have been impressed with the necessary matters needing attention which the other missionaries have had to do at the expense of more vital mission work.

What opportunity, if any, has the business manager for direct evangelistic work? Were he not to have any whatsoever, because of the nature of his work, he would still be a missionary of the Gospel in just as true a sense as the ordained man. Would any one dare say that Stephen was not a real force in the spread of the Gospel? And yet he was appointed to "attend to meals!" Yes, the business manager, who is usually a layman in the purest



RECEIVING A PATIENT AT TAIKU

sense of the word, can in many cases create a close contact with the native business man, whether he be a patient in the hospital from a distant village, or a merchant on the street.

Although the evangelistic, educational, and medical work has made splendid progress in the past twenty years, yet the fact remains that it has been slower than it should have been, and so I challenge the home churches with this question: Shall the

evangelistic, educational, and medical work continue to go forward at a pace not commensurate with the twentieth century, because men at the head of these departments are obliged by necessity to devote so much time to the business affairs of the work; or shall we appoint men to do those things and leave the others unhampered to carry on more effectively than ever before the ministry of the Word, the training of the mind, and the healing of the sick?

MISSIONARY LETTERS

WORKERS IN THE SLUMS OF JOHANNESBURG, SOUTH AFRICA (B.)

"First about Miss Alice Weir's field. We have our central plant for Johannesburg and the whole Reef (sixty miles long) at Doomfontein, a slum district, a mile from the center of town. Here we have our new brick church, dignified and on good lines, seating 600. Alongside it is the pastor's house, schoolroom, classrooms for day and night schools, medical dispensary with a lady doctor giving her services five afternoons a week, and rooms for five Christian families over the schoolroom, occupied by deacons and teachers. We have 175 children in the school with five teachers—splendid Christian young people they all are. The children come from the surrounding slum districts, a few from Christian homes; but the large majority live in one-room hovels with everything to drag them down. Many are illegitimate, with mothers who make a living by selling illicit liquor, and who in consequence make periodic visits to prison. The school and Sunday school are the two bright spots in the lives of most of our children.

"Many—perhaps half of them—have been with us now for many years and it is most interesting to watch their development. We have five of our girls at Inanda this year, and that means sacrifice for the parents, for the ticket to Natal and school fees aggregate £6 a year or more. Some ten of the boys in school and Sunday school have gone away to training institutes in Natal or the Transvaal during the past five years. All of this makes us glad and thankful.

"Miss Weir spends two days a week at Doomfontein school, supervising the sewing. For two years our school has been highly commended by the Government Sewing Inspectress. Then Miss Weir has a Bible class for the older girls on one afternoon, and usually visits in the homes of the children at least once a week.

"On Sunday morning she helps

with the Sunday school, where we have an attendance of about 125 children. Her Bible class for the older boys and young men is a special feature, and is holding the boys who go out from school.

"Sunday afternoons Miss Weir has the work in which I think she takes the keenest delight, the Newlands Sunday school. Newlands is five miles from the center of town and only three years old—Johannesburg's attempt at a model village for native families. The men and many of the women from these homes work in town and return home at night. There are 600 of these little cottages of two rooms each with veranda and a few feet of garden space in front. Several hundred more are to be erected at once, making a population of from five thousand to six thousand people, at least three thousand being children. All this in an area of about one square mile, while besides this municipal location there are Newclare and Sophiatown, contiguous native townships with a large population.

"Over a year ago Mr. Bridgman rented a hall for a Sunday school in response to constant requests from families who had moved to the location from Doomfontein and whose children had always attended our school and Sunday school. We have now a Sabbath school with an attendance of 230; and a steadily growing day school of ninety-five children, with two teachers from Natal. Ours is the only Sunday school in the whole area and the only day school within a mile or more. Miss Weir has been fortunate in enlisting the service of two European young men for this Newlands Sunday school and a colored girl to play the organ which a friend recently donated. With the native teachers to help they manage to cope, after a fashion, with that big crowd of more or less untamed youngsters, but it is a sight to see 120 little tots sitting outside on the grass in the primary class. Constance, the head teacher, has a charming way with children, and keeps their attention splendidly."

*Mrs. Frederick B. Bridgman,
Johannesburg, South Africa.*



MISS ALICE WEIR
Visiting in a "Yard" at Johannesburg

WORSHIPING MAMMON ON THE ALTAR OF HEAVEN

"Looking forward to coming to China the one place in Peking which I longed to see was the wonderful relic of ages past, revealing the original Chinese faith in one God. And while I have not visited all of the interesting places in and around Peking, the most impressive moments were those of my first visit to the Altar of Heaven. What a contrast it is to the various temples containing their hideous wooden and plaster gods which are the most apparent evidences of heathenism in China!

"I am sure few foreigners can mount the approach of three flights of marble steps and catch the first glimpse of this beautiful altar with the great open heaven for its roof without feeling caught up into the blue vault above. One missionary on reaching the top step, being overwhelmed, said, "This truly is holy ground," and removed his shoes before standing on the altar floor.

"In writing of the 'supreme monument' a few years ago, Dr. James L. Barton said: 'The grounds are filled with large trees of great age and surrounded by a high wall three and a half miles in



THE ALTAR OF HEAVEN, PEKING

circumference. . . . There is no sanctuary on earth with a loftier conception or that more fittingly expresses the yearning of the heart for communion with One who, from lofty heaven, rules over the affairs of His people.'

"The circular floor of the altar, about sixty feet in diameter, consists of nine concentric circles of marble blocks. The central piece of marble was the holy spot on which only the Emperor as the representative of heaven was worthy to stand, when officiating in the gorgeous ceremony which took place twice a year and which no foreigner's eye was ever permitted to view, until Yuan Shih K'ai failed miserably in his attempt to restore the service. While this particular altar dates only from 1420 A.D., yet for 4,000 years this worship of heaven had persisted. And while meditating near the center we breathed in the spirit which pervaded this threshold of the Great Throne.

"On the second visit eagerly we ascended the steps expecting somewhat the same thrill we had experi-



Photo by Mr. Matthews

DEFILING THE ALTAR OF HEAVEN, PEKING

enced before. There on the altar around the sacred central stone were seated nine Chinese who had just begun feasting, carousing, and gambling. We went away saddened that this place dedicated to heaven should have been defiled in this way by the worshipers of the gods of wine and materialism. The altar is still impressive and beautiful, and I would rather have it opened to all of the people than closed to all but an emperor's retinue, even though it is not appreciated by all. In this connection it is only fair to the Chinese to say that on at least one occasion the whole Altar of Heaven was closed to non-Chinese because some thoughtless foreign visitors danced upon the altar."

Harold S. Matthews,
Peking, China.

SOCIAL WORK IN TOTTORI, JAPAN

Miss Estella Coe (B.) of Tottori, Japan, writes to the Branch which supports her:—

"Work is more interesting than ever, if that could be possible. First comes the Home. There are eight regular members in it now, each one of whom has a history more interesting than the most exciting novel. Miss Kurcha is back with me after a long illness in which she found health through a wonderful experience of prayer. I shall ask her to write you all about it herself. She is helping with the English-teaching though she is still not strong.

"Then in another house, but in the same compound, is Kamatani San (the reformed train conductor) and his wife. I should like to have you see his strong, smiling face. It was he who rescued the church from financial difficulties this past year and with his persistent, patient efforts has more than doubled the budget and keeps the church out of debt by a considerable margin. There is not one member that is not contributing, even though some have but ten dollars a month income. His home, too, is another refuge for those sick in body or spirit or come to find help in a serious problem. The rest of my family you have not met yet, but some time soon I am going to write a little sketch of each.

"The high school girls' club grew so large it had to be divided into three groups. Each group soon grew so large again that I cannot begin to look after them. I suppose about two hundred girls are on the

membership list, though not all come every time. They have been very energetic making sponge cake, doughnuts, and candy, and have earned several hundred dollars to give to assist various religious enterprises.

"But it is the Bible classes that I enjoy most, outside of the family. There is one for young married women, and they bring much enthusiasm and real diligence. Their questions are all so practical and so real; but when it comes to the Sunday school class of college men I find that just like all boys of that age, they like to argue for the sake of finding out how much the teacher does not know!

"Easter morning I invited them to breakfast, and while the toast and eggs were being prepared we talked about what Easter meant, why I left my home to come to Japan; then I led on through what the Easter meant to me since the death of my father and mother, up to Christ's death and resurrection, and then to some examples of new life that had come to friends whom we knew, and finally the appeal to them to enter this new life. Then we bowed our heads in prayer, and young men who had never prayed in their lives were pouring out their souls to God. It was a beautiful Easter to us all. I wish I might have had the same experience with my class for government school teachers. They come regularly and study faithfully, listen politely to all I say and agree with it, but depart just as smug and self-satisfied as they came. So some seed falls on very stony ground.

"Is there anything that can compare to the joy of watching souls blossom? There was little Fujiko San, who is in the high school; a forlorn child who has been bandied about among relatives since she was born and bears on her body, but more on her soul, the scars of sixteen years in loveless and immoral homes. She came to us only a month before Christmas, but she blossomed so winsomely that you would have wanted to give her a big hug, too, when she lifted up two glistening eyes and said, 'I have never had such a happy day as this in all my life. Let's sing another hymn about it.'

"Only two weeks after she came she said: 'How I hate family prayers! Why must we have them every evening! Who ever heard of anything so inane! If there is a God I just hate him. If any one ever asks me to pray I shall only say, 'God, take out this heart and put in a stone, so I can't feel the cruelty of the world and you. Love? What foolishness you do talk about! But I must keep still, for I will spoil the beautiful dreams of you people who do not know the bitter world.'

"And then she would be silent for days, this old woman of sixteen.

"Do you wonder I was too happy for words to hear her dancing in and out, helping with the Christmas dinner? Those slanting little eyes grew as big as saucers when the candles were lighted; and the hard, suspicious glint had softened to a most pathetic, timorous appeal for friendship."

NOTES ABOUT THE FIELD

A GREAT DAY AT GOGOI, AFRICA

Sunday, April 29, was a day long to be remembered among our little Christian community at Gogoi. For years we have prayed for and looked forward to this day, but with each passing year it seemed further away than ever. Sunday after Sunday, Thursday after Thursday, our Christians had been meeting in groups out in the *veldt* to keep the heart-fires burning, themselves leading but always looking to the *Mudzidzisi* (teacher) for light on subjects which as yet were beyond their limited understanding.

On Easter Sunday, at Mt. Silinda, Rhodesia, Ngangeni Dhlakama, a long-tried and trusted teacher with seminary training, was ordained to the ministry. He came into Mt. Silinda with the missionaries when they came in from East Central Africa. He received his training in the mission schools and in the seminary at Natal, and has been teaching at the Southdown School where recently a church was organized, composed of Christians trained by him.

His ordination at Gogoi was a momentous proceeding in more ways than one, for it seemed to open the way towards organizing our own little group of Christians, at Gogoi. The law, as interpreted, seems to forbid a white man from doing this; so Ngangeni was invited down to spend some weeks instructing the young Christians and getting acquainted with their affairs.

On Sunday, April 29, the church was organized, consisting of eleven adults (six women and five men). Three others were received by letter, and eleven children were baptized. Among the latter was the little son of Rev. and Mrs. Dysart, Donald Norman, who looked up into Ngangeni's face and beamed as he performed the ceremony.

A far larger crowd would have constituted the charter members, but complications relative to their marriages were such that the committee deemed it wiser to have these straightened out before they be accepted into the church, while others were in need of still more instruction.



REV. G. A. WILDER AND REV. NGANGENI DHLAKAMA, OUR FIRST NATIVE PASTOR

Picture taken on steps of the church at Mt. Silinda, Rhodesia.

STUDENT VOLUNTEERS AT SHANTUNG UNIVERSITY, TSINAN, CHINA

The Chinese Student Volunteer Movement had its beginnings in special meetings held in our institution by one of our graduates, Pastor Ding Li Mei, in 1909. Over 100 students volunteered for the ministry at that time, and ever since the student volunteer band here at the university has been a strong one. At the present time there are 650 student vol-

unteers in China, scattered in over fifty colleges and schools in sixteen different provinces. Last summer 160 delegates, seven of them from Tsinan, attended a conference at Kuling, which was remarkable for the spirit of unity which it displayed throughout.

As a result of this conference district organizations are being set up to bring closer together various student volunteers. One of these was effected as the result of a meeting in Tsinan when eleven different schools of the province were represented.

THE FRUIT MAN VISITS THE KINDERGARTEN, MAEBASHI, JAPAN



The Maebashi Kindergarten of the "Pure Heart," as the inscription reads on the board at the gate on the left side of the picture, was opened in 1892. For the past ten years, Miss Kuroda, the center of the picture, has been head kindergartner, with two or three assistants, in a school of sixty or seventy children. She lives in rooms in the kindergarten building, and here is seen laying in supplies from the traveling vendor—oranges in the box in the center, and bananas just passing from hand to hand. The children in their clean aprons, gathering for the day, look on at the buying.

Miss Kuroda is the youngest daughter of a Christian family in Matsuyama. She attended our Woman's Board school in that city, and afterwards graduated from Glory Kindergarten Training School. An older sister, now on the Faculty of Kobe College, was for eight years head teacher of English and matron of the "Kyoai" school in Maebashi. These young women are second generation Christians, who are helping to carry on Christian ideals in education—one for the little folks, starting their feet in the right path, the other for college girls, who have as many and as acute problems confronting them in Japan as are found in any other country in the world.

M. P.



Photo by A. H. Mellen

DON CATARINO AT HOME

A LITTLE HOUSE IN MEXICO

In some places it would not be called a house, just a shed; but if a house is where people live, where a family makes a home, this is surely a house.

The walls were made of poles set in the ground. Where the poles happened to be crooked, some mud mixed with grass filled up the holes. The roof was made of grass thatch and was not so high as the dome of a cathedral, and the floor was just the ground beaten hard with the treading of many bare feet. There was one room and a little addition for a kitchen; one small table and a few stools.

Would you like to know something about the man who lives in this little house? He is just a Mexican peon, or laboring man, but has taught himself to read so that he is able to read the Bible. He is the product of the mission work of the Congregational Church on the west coast of Mexico, and his name is Catarino Rivera.

When the agent of the American Bible Society went through that part of the country, Don Catarino sent word to the neighbors to come for a service in the evening. It was marvelous to see a large company of well-dressed, intelligent people stooping at the door of this humble cottage, and to realize that the power of the Gospel in the life and in the word of this earnest, devoted man was the only drawing force which brought them there. The circulation of the Bible in Mexico, and in close coöperation with the mission work of all of the churches, is the only thing that will bring permanent peace to the people.

OTHER MATTERS IN MEXICO

"We wish to report the organization of a Junior Endeavor and a Cradle Roll here in Mazatlan," writes Rev. C. E. Crawford. The Endeavor meets Saturday afternoons and is followed by a play hour. It is proving to be a great success.

"A tour which I made early in this year left me with an almost depressing sense of Mexico's need for the Gospel, in its most virile and unadulterated form. Conditions are simply terrible in the little country

towns such as one I visited. They say that not a week passes without some scandalous robbery or a murder in that place of about a thousand inhabitants. The week before I was there, the relatives of a murdered man left his corpse at the door of the jail as a mute protest against the indifference of the authorities to the conditions.

"I slept in the chapel, a little sardine-box sort of a place with a galvanized iron roof, that seems to have magnetic qualities to attract the stones of the passing hoodlums at night. But the joke was on them the first night, for in my half-asleep state I thought the loud reports came from firecrackers, shot off in honor of the saint whose day it happened to be!

"The last night I was wide awake when the drunken crowd arrived. I heard them say, '*Lo tiramos?*' Now that could mean several things: 'Shall we throw it?' or 'Shall we shoot it off?' referring to a gun, or 'Shall we shoot *him!*' You can imagine that this was a strenuous lesson in Spanish for me! What it really did mean was, 'Shall we try it?' referring to what followed, namely, a song in honor of the girl who lived across the way! No attention whatsoever was paid to me that night.

IN THE PHILIPPINES



GIRL SCOUTS OF DAVAO, P. I.

They are dressed for the Pageant, "The House of the Heart." Mrs. Gertrude E. Augur stands at the left, on the back row.

"I found out later that the young fellow who had been ringleader in the stone throwing had gone to a dance after the demonstration of the night before, and had been killed in a drunken brawl. He was seventeen, and the boy who killed him was still younger! I have been thinking it over considerably since, and I almost feel as though we had lost a friend! It has always been better for the church to be stoned than to be ignored."



RIGHT OF WAY!

"LOVE-COUNTRY DAY" IN CHINA

"A vacation day, of course, May 9th! It would be a day of student parades, and hundreds of banners saying, 'Remember China's Shame,' and such legends, would be seen on the streets.

"What can we do to show our 'love-country' spirit?" asked the Union Kindergarten Training School girls in Foochow. It was a problem, for it did not seem fitting that they should walk the streets in parade, as we had heard the students were to insist upon everybody's doing.

"At last a suggestion was made which appealed to all. A letter was written to a village preacher, asking if we might come out to his village for the day for work among the women and children. He entered into the scheme, so we laid our plans. Each girl had a definite part. One made banners. One planned a patriotic game to teach children, using the flag colors

and the characters, 'I love my country's flag.' Others had other games, a patriotic story, a hymn, the story of David and Goliath with some teaching about God; explanation of child hygiene charts for the mothers; and an evangelistic talk.



A STREET SHOP ON MARKET DAY

"Next morning we started off, the school cook swinging along behind with the pole on her shoulders, the portable Victrola on one end and our lunch and rice to be cooked for the girls on the other. The girl at the head carried the Chinese flag, and others had paper banners.

"We had to pass the temple of the great 'City King Idol,' whose birthday it happened to be. We had feared we might meet crowds of people, but we soon learned that the idol's birthday had been postponed a day in favor of the big student procession in the city.

"On and on we went, winding among new green rice fields, gourd vines, a great flock of geese, many 'flocks' of pigs which we stumbled among, and through four villages where every door was full of curious folk wondering if we were part of 'the' procession.

"At last we crossed a rude stone bridge, turned aside by a big fish pond, and met the preacher and



SHOES TO MEND



BOILED SWEET POTATOES, STEAMING HOT

his wife and two dear little boys in the door of their house. It had taken us an hour and a half to walk out there. They led us into the court where we rested awhile, among the crowd of little boys who had already gathered and were perched all over the benches which are the church pews on Sunday.

"Mr. Li said there was an open space behind the house which we might use for playing our games. Two huge bastard banyans shaded nearly the whole space and the roots of one of them made a perfect place for the story group to sit. We set up the Victrola in the center, started a Scotch bagpipe melody which held the first group spellbound as others came from all directions. In a few minutes we had all the children we could well manage with a fringe of grown-ups who enjoyed the games, songs, and stories as much as the children.

"We divided the 120 children into two groups. When Loving Righteousness started to teach her group to sing 'Praise Him,' there was a rush from the other circle to see what the new sounds meant! The depleted circle had to start singing at the top of its teachers' voices to get back the group! At noon we sent the crowd home to 'eat rice,' to wash its hands, and to bring its mothers back in the afternoon.

"The preacher thoughtfully closed his street doors to keep out the folks while we ate lunch and rested, then they were opened to the afternoon crowd. The children's group had increased to 150, and over thirty women came to the mothers' meeting. They were interested in the pictures and stories, and did their best to learn a short hymn. The characters had been written on strips of paper and we tried to teach them. It was pathetic to see them laugh and say they couldn't ever learn to read. They had always been told so and they had no idea they could even learn a single character.

"The first sentence said, 'There is one God.' I asked an old woman if she could read the 'one,' just a straight line. She was delighted when I asked her how many lines were there and she answered 'one,' and I told her that was the name of that character. She kept pointing to it and saying it over and over, so proud to be able to read.

"The girls were weary when we got home, but it had been a happy day, and we hope the Bamboo Tree villagers have a better idea of 'love-country' spirit and haven't forgotten that 'God is Love.'"

Bertha H. Allen, Foochow, China.



A STUDENT VOLUNTEER BUNCH



SIX ARCHES INSIDE MADURA'S ROYAL PALACE

The building is now largely used for the Law Courts

FACTS AND FIGURES ABOUT MADURA HOSPITAL

A ninety-bed hospital under the care of one American woman physician and one missionary nurse! That is the situation in Madura, India, for Dr. Harriet E. Parker is still without an American associate. When she last wrote she was just recovering from dengue fever, and the situation would have been desperate had it not been for the three Indian women on the staff who, although not M.D.'s, have had enough medical training to receive the degree of L.M.P.—licensed medical practitioner. "Some day," writes a correspondent of the Woman's Board of Missions, "there may be available Indian women doctors, but in the meantime Dr. Parker keeps on *trying* to do three women's work. The hospital not only takes care of sick people, but our doctor and nurses have to conduct a nurses' training school, and medical students also come and have what we might call interne work. The medical students who have taken such work at Madura have gone away well satisfied with their experience. They have said that they saw more and had a greater variety of work than their classmates who went elsewhere.

"One of the Indian assistants trained by Dr. Parker has been doing good work with the microscope. In addition Madura Hospital must have also its own pharmacy. No convenient corner drug stores in India! 'Compounders' must be trained

to prepare drugs and put up prescriptions, and they must pass government examinations before they can qualify. Madura Hospital has four or five compounders besides thirty or more nurses, matron, and Bible-woman.

"We have built a fine great hospital building at Madura, but it is still understaffed and lacking in expensive equipment, such as electric lights, a 'call system' for nurses, needed plumbing, etc. Dr. Parker says her greatest immediate need is for a telephone system which will enable her to communicate with various departments and buildings. The main building is in three blocks. It has two stories and just to walk from one end of the building to another consumes considerable time and strength. It has nearly forty thousand square feet of floor space. This does not, of course, count the dispensary, which is by itself, nor the quarters for nurses, kitchens, laundry, and other buildings in the hospital plant. Altogether it covers 55,569 square feet."

It is cheering to know that the Rhode Island Branch is planning to raise the money for a telephone system as a part of its Jubilee celebration.



Photo from Rev. R. A. Dudley

A PANCHAYAT OF THE CRIMINAL TRIBES, MADURA

MISSIONARY PERSONALIA

Rev. John K. Browne, D.D., for a long time Acting Field Secretary of the American Board in the Pacific Coast District, is likely to have a busy summer. June 20-28 he was on the staff of the School of Missions at Boulder, Col.; after a couple of weeks speaking elsewhere he was present at the Young People's Conference at Bellevue, Idaho, July 12-19, going thence to Seabeck, Wash., for the Congregational Laymen's Week-End, and later serving at Seabeck on the faculty of the M. E. M. Conference. Early in August he is scheduled for a series of addresses covering a week or two in Vancouver, B. C. Then he is planning to come East, stopping at Calgary and Winnipeg, and arriving in New England late in August.

The *Missionary Herald* congratulates *The Congregationalist* on the fact that its editor, Rev. W. E. Gilroy, has received from Ripon College, Wisconsin, the honorary degree of Doctor of Divinity.

At a dinner given at the Yale Club, New York, on June 9, to the Hon. Henry Allen, ex-Governor of Kansas, who had recently made an extended trip in the Near East, Governor Allen made the following statement regarding missionary work in the Near East as he had observed it:—

"I want to say that the rarest individual I found in the Near East is the individual who spent his life in missionary effort. They cast aspersions on him often, but the modern missionary in the Near East is more than a priest of God; he is a great statesman, a great

scholar; he is a great missionary for the American type of citizenship. There are no rarer men I have ever met in my life than Dr. Peet and Dr. Post and Dr. Marden, and literally hundreds that I might mention who spend their lives fighting the battle of their faith upon the borders of Christian civilization."

Mr. Paul Rowland, of the faculty of the American School for Boys at Samokov, Bulgaria, is soon to publish a final edition of a series of English text-books. He has given special attention to the teaching of English at the school. That his English is expressive the following letter regarding the League of Nations makes clear: "As for the wisdom of the *Herald's* getting into the League of Nations mix-up, why, bless your soul, that's just what's been the trouble with the churches all along—too wise and politic to be taken serious account of. The devil relies on the good people being too cautious and 'statesmanlike' to make any real trouble with carrying out his plans. As soon as the churches (a) get together, and (b) get into the thick of social and international questions, the powers that be will sit up and take notice quick enough—even take orders. Let the Church make itself more of a holy nuisance to wrong-doers everywhere. So, as for the League, if you believe as I do that America should be in, and if you are as sick as I am of our present holier-than-thou attitude, why, come out and say so, and root for the thing until we get it."

Charlotte T. Holway (Mrs. Theodore T. Holway), of Philippopolis, Bulgaria, is getting her first insight into the character and life of the Bulgarian people. A letter received from her March 22 shows her first reactions. The impressions have been gained, not only through observations in Philippopolis, but also in other parts of Bulgaria where she and her husband have been doing Christian work together:—

"The people are sturdy, capable, and very friendly, but pitifully few have had any opportunity to acquire polish. The vast majority have received limited training, and are handicapped by poverty greater than an American can comprehend."

"The relief work done by missionaries and Bible-women is continuous, but the need is so great that it seems like 'a drop in the bucket.' The relief work is somewhat enlarged by the large number of refugees; but even without them the need for help is appalling. The shortage of native preachers and workers presents another serious problem, and is a handicap to the evangelistic work, which is the work of our station. This has impressed me with the importance of our schools at Samokov. Crowded into old and poor buildings, with insufficient equipment, they are still the main means of preparing and supplying consecrated workers to carry on; to cultivate the good seed that it may bring a large harvest."

"The little group of missionaries seems to be like the little lump of leaven, which may in time leaven the whole. Their work is not alone to make Protestants, but to make Christians, infusing into the people such Christian life that they shall become consistent, honest, and consecrated, which is the crying need of this country."

"I am studying the language with an excellent teacher, and am looking forward to the time when I will be able to speak with the people in their own tongue, and to do more active work."

Miss Mary McClure (B.) has just returned from Fenchow, Shansi, for her first furlough. Miss McClure's work has been in a province where things are moving so fast that the

group of women who are eager for the opportunity to learn is far in advance of our ability to provide scholarships. Every woman who comes down to Fenchow for study, faces ridicule and even the censure of her community. It takes real courage and sacrifice for them to break away from home ties, not to mention the danger and difficulties of long trips over the mountains and down to Fenchow. Miss McClure feels that the women who come into the school at Fenchow have unusual force of character. They are studying with the definite purpose of preparing for home missionary work in their home community and with full knowledge of the hardship and persecution which will be theirs when they return.

The Marathi Mission in their May vacation days upon the Mahabeshwar hills gave a surprise party to Mrs. H. J. Bruce on the 60th anniversary of her coming to India. This was in the form of a picnic breakfast under the trees. The occasion also served as a welcome back to the mission of Rev. Alden H. Clark. There were toasts to Mrs. Bruce, recounting her long years of service, and a poem rehearsing the many things the mission wanted attended to "when Alden comes."

In one of the speeches made on the occasion occurred the following sentences to Mrs. Bruce:—

"It is difficult for any one to realize what sixty years of service imply and mean. A comparison may help us. Some members of the mission are on furlough. Some are in other places in India. Besides yourself there are here today twenty-five missionaries connected

with this mission. Omitting nine of these who have been connected with the mission from sixteen to forty-nine years, there are sixteen of the twenty-five who have been members for shorter periods. The total years of connection of these sixteen is one year less than the sixty years of your connection with the mission! How impossible it is for any one of us to realize what experiences you must have gone through in this long period. You have done valuable literary service of various kinds. You have done educational work. But I believe that your main service has been the rewarding one of personal contact with non-Christians and Christians in helping them to understand their Father God, and also in leading some of them to enjoy the privilege of working for fellowmen, and thus of their becoming co-workers with God."

Returning for their first furlough, after a period of service in China, Miss Eunice Thomas (B.) and Miss Annie E. Kentfield (B.), of the Foochow Mission, arrived in Vancouver, July 17. Miss Thomas has been an enthusiastic worker at the Wenshan School, Foochow City, where she has had special care of the grammar school. There are fifty-two students in the high school department, eighty-two in the grammar school, thirty-two in the primary, and fifty-five in the kindergarten—making a total of 221 pupils. Foochow has been in the midst of the battle area between the Northern and Southern armies. In spite of alarming rumors and in spite of an exodus from the city, the work in the school continued as usual. Afraid of the soldiers who

were coming, people in hordes left for the country with their valuables. No idols were taken by the people as they fled, it was interesting to note. Feeling sure of the safety of their daughters in the school under the American flag, none of the parents asked to take their girls out of school.

Miss Kentfield has just completed her first period of service at Dionghloh, Foochow Mission. With the exception of one school term when she was loaned to the school at Ingtau, Miss Kentfield has been connected with the Abbie B. Child School. This is the only school, in a county of 500,000 people, where girls can get a grammar school education under wholesome conditions. Besides boarding pupils there are a number of day pupils coming from the best families in the city. The boarding department is overcrowded, with three in a bed and two at a desk which also serves for dining table. Such is the eagerness for girls' education in the new China. A recent experience of Miss Kentfield was in helping to rescue a kidnapped girl. The plea which the captors made when Miss Kentfield interfered was that the girl was old enough to be married, and they were afraid if she went to school any more she would not want to marry the boy to whom she had been betrothed when a child. The boy was illiterate and a non-Christian, and the girl was a fine Christian, nearly through the grammar school. After much persuasion on the part of Miss Kentfield, both sides in the dispute agreed that the girl should go back to school until graduation and then have a Christian wedding in the church.

THE CHRONICLE

MARRIAGES

June 9. In Karuizawa, Japan, Rev. Darley Downs, of Tokyo, and Miss Portia Lucille Jarrand, of the Methodist Mission in Japan.

DEATHS

June 15. In Oberlin, Ohio, Rev. Frank B. Warner, of Taiku, Shansi, North China. Mr. Warner, with his wife and three little daughters, was home on furlough. He was appointed to Shansi in 1914.

June 30. In Cobourg, Ont., Miss Diadem Bell (B.), of Chisamba, West Central Africa. Miss Bell was appointed to Africa in 1902. She was at home on furlough and was speaking among churches in Ontario, when she was taken ill and did not recover.

SAILED FOR THE FIELD

June 28. From Vancouver, Dr. Emily F. Rorer, under appointment for North China.

ARRIVALS IN THIS COUNTRY

June 13. In New York, Rev. and Mrs. William Hazen, of Bombay, India, on furlough.

June 15. In New York, Mr. and Mrs. L. Curtis Guise, of Madura, India, on furlough.

June 19. In Vancouver, B. C., Rev. and Mrs. Frank Carey, of Otaru, Japan, on furlough; Miss Grace H. Stowe (I.), of Kobe, Japan.

June 20. In San Francisco, Rev. and Mrs. Robert W. McClure, of Shaowu, China, on furlough; Rev. and Mrs. Samuel H. Leger, of Foochow, China, on furlough.

July 3. In San Francisco, Rev. and Mrs. Harold W. Robinson, of Paotingfu, North China, on furlough; Rev. and Mrs. Rowland M. Cross, of Peking, North China, on furlough.

HONORARY DEGREES GRANTED TO MISSIONARIES AT RECENT COMMENCEMENTS

From Mt. Holyoke College, to Miss Emily R. Bissell, of the Marathi Mission, LITT.D., in recognition of literary work done in the mission field.

From Yale University, to Rev. John Chandler, of Madura, D.D.

From Amherst College, to Rev. Henry Fairbank, of Ahmednagar, India, D.D.

From Amherst College, to Rev. Horatio B. Newell, of Japan, D.D.

THE BOOKSHELF

Back to the Long Grass. By Dan Crawford. New York: George H. Doran Company. Net price, \$4.00. Illustrated.

The author of "Thinking Black" has put us deeply in his debt again. "Back to the Long Grass" is based on David Livingstone's last pioneer journey. It makes a memorable link between Livingstone and a missionary who for more than twenty years has carried on a work which for absolute devotion and pure romance has not been excelled in our generation. Dan Crawford pours out for us his great wealth of African knowledge in this big, generative book. On such subjects as slavery and cannibalism, he does not mince matters, but delivers some sledge-hammer blows. The book bulges, like a Christmas stocking, with good things. It brings to us the wisdom and humanity of a race not commonly considered highly, yet marvelously sensitive in power of response to spiritual suggestion. It is a book "written on the spot about the spot by one who never wants to leave the spot."

Perhaps the most noteworthy thing about the book is the author's rich and resonant personality. His bouncing vitality is everywhere apparent. His imagination imparts a glamour to every page. Again and again he takes us afield into the vast margins of the world where life escapes standardization, where the fever and falsity, the humbug and hysteria of civilization are lost to view. He can put into a paragraph, or even a phrase, the subduing mystery of the African forest, the cool infinitude of the stars, or the velvet vastness of old night. He is pure poet at many points.

He who looks to find in this book plain consecutive information will be disappointed. A lovely vagueness hangs like a cloud over much of the book. Delicate and elusive impressions and a charming inconclusiveness are often more to be desired than piles of final facts. No one who reads "Back to the Long Grass" can fail to enjoy the magical phrasing. The words have no used-up, indoor air; they are fresh from the unfenced fields and the cleansing solitudes. Sometimes as crisp as a Western Union night letter and sometimes blowing softly like the south wind.

And what an amazing literary allusiveness! Dan Crawford must have something more than Roosevelt's "Pig Skin Library," for his quotations roam freely in the world of books. He knows all the usual ways of saying a thing, but seldom uses any of them. There is a veritable witchery about his originality of matter and manner.

The text is nobly assisted by striking and beautiful photographs.

International Society. By Philip Marshall Brown. New York: Macmillan Company. Price, \$1.50. Pp. 168, with Bibliography.

Dr. Brown was for ten years in the diplomatic service in Turkey and Central America, and for two years served as United States Minister to Honduras. He also acted as observer on the Peace Commission in Hungary after the Armistice. He is an associate member of the Institute of International Law, which has its headquarters in Belgium. He occupies the chair of International Law at Princeton University, and is associate editor of *The American Journal of International Law*.

His aim in this book is to draw attention to certain large problems of world organization, such as: the relation of man to the state, national interests, international law, international intercourse in its varied forms, international disputes, diplomacy, war, international organization. He dwells particularly upon the League of Nations. He agrees with many that the world is weary of materialistic, mechanical standards of civilization.

He sums up things in the following conclusion: "The supreme problem of international society is to find unity out of the divergences and differences of nations; to discover the greatest common denominator that will enable men to interpret their varying interests and aims and that will enable them to come together on a plane of genuine brotherhood."

The democratic ideal may be destined to triumph in the end and the end may be glorious; but we should not nourish the illusion that the political evolution of international society is to be easy and harmonious.

The education of mankind is so stupendous and slow of process that it would be rash to affirm that the spirit of tolerance and mutual understanding can be obtained at will in a day or in a generation. . . . The education of mankind in international matters demands the greatest humility and consecration on the part of leaders of public opinion. . . . The spirit of altruism is vastly on the increase in spite of the cynicism of those who believe that human nature is essentially selfish.

Religion, defined as "the personal adjustment of man to the universe," is to be the greatest common denominator in international society to enable men to understand each other and realize their common brotherhood. It is not to be a denominator of the Buddhists, of the Moslems, of the Hebrews, or of the Christians. It is to be synthesis, a fusion, a merging of all in that religious consciousness which Paul expressed so sublimely on Mars Hill among the Greek intellectuals and aesthetes. . . . Here is the essence of universal religious thought, a common platform for all earnest souls who strive honestly to solve the ultimate problem of the human race. Here is the answer to the futile striving of an age that has placed too great reliance on reeking tube and iron

Hugh Elmer Brown,
First Congregational Church, Evanston, Ill.

shard. Here is the answer to class hatred in the realization of a common origin, a common destiny, a common law of generous sympathy. This religious consciousness must necessarily find expression in many diverse and strange ways, but it is essentially the same in all.

When men of all nations have harmonized their lives with this universe and are intent on understanding its laws, they may be able to hear the still small voice that can explain all mysteries and reconcile all differences. They may then live in one true brotherhood and work out successfully the stupendous problems of international society.

The Red Man in the United States. By G. E. E. Lindquist. New York: George H. Doran Company. Price, \$3.50. Pp. 398, with appendices.

The author of this book has been prominent for years in Y. M. C. A. work among the Indians. He was released for this study by the International Committee of the Y. M. C. A. The manuscript was prepared by Stanley Went, editorial secretary of the Committee on Social and Religious Surveys, which represents in part the missionary societies of America and Canada.

The book is divided into two parts; the first dealing in general terms with the Indian problem in the United States, particularly from the point of view of missionary and educational endeavor. In this it gives sufficient background to enable the general reader to obtain a fair grasp of the subject. The second part deals specifically with the results of the surveys. The chapters are divided geographically and each reservation or Indian band receives in-

dividual treatment. In the Appendices is found such information as, for instance, complete statistics of all Protestant missions to Indians in the United States; tabulations of Roman Catholic and other work among the Indians; synopses of educational institutions and a very complete bibliography.

The Foreword is written by Hon. Charles H. Burke, Commissioner of Indian Affairs. A valuable appendix, dealing with the legal status of the Indian, is contributed by Hon. Edgar B. Meritt, Assistant Indian Commissioner.

In Chapter Four, which deals with the influence of Christian Missions, attention is called to the work of the American Board in the early days of its organization, more being said of the work in the Board in the great Northwest than in the Southland.

Judging from reports, those societies which took up the work of the Board have gone on to larger and better undertakings. Progress towards civilization has been made by the Red Men in the United States, judging from this intimate study of social, economical, and religious life of the American Indian. In spite of the way the Indian has been victimized and corrupted by the white man, he has moved forward along material, mental, and spiritual lines; and it is unbelievable that there will be any return on the part of our country to the older "policies." At the same time, we need to treat the Indian patiently. Under the present policy, he is being asked to take in a generation or two a step that required centuries for the Anglo-Saxon; and if he does not always measure up to expectations, we should not imply failure either to the Indian or to the policy, or to the Christian agencies at work for his uplift.

METHODS AND PROGRAMS

JAPAN FOR SUNDAY SCHOOLS

Graded material for 1923-24 is offered by the four Foreign Boards for the Congregational Sunday schools. (See advertising pages.)

WHY JAPAN?

Japan is our next-door neighbor and our new ally since the Washington Conference. She is a great nation and we have never understood her or really known her. Yet in that little island country are three of the largest cities of the world and a total population equal to California, Illinois, Massachusetts, New York, Pennsylvania, and Texas—all put together with their great area. Great statesmen of our land have expressed the belief that Japan will in large measure determine the peace of the world in the next few years. Our own country is so near that we can almost reach across and touch Japan. We agreed at Washington to settle and lay aside all suspicion and prejudice. It is of strategic importance that the statesmen of our nation tomorrow should

have an understanding, sympathy, and admiration for their neighbors over the way. We have the training of those statesmen in our church schools of America, and our churches of all denominations have therefore chosen Japan as the field of united study for this coming season.

NEIGHBORS

1. FOR THE PRIMARY DEPARTMENT. (a) "*Picture Stories of Child Life in Japan.*" Six enlarged pictures with a story for each. Several of these have been written by Madam Sugimoto and her daughter, master story tellers themselves. (b) "*What Primary Children Can Do for Their Small Neighbors in Japan.*" This leaflet is planned for the teacher or leader, and includes suggestions for making a service chart and finding the picture material for it.
2. FOR THE JUNIOR DEPARTMENT. (a) "*Hero Tales.*" Six stories of lives worth while in the service of Japan—both Japanese and American. (b) "*Project Leaflet.*" A leaflet of practical suggestions for making Japan real to Juniors and helping them to serve.
3. FOR INTERMEDIATES AND SENIORS. "*Ten-Minute Programs.*" Suitable for presentation in the opening

service of worship of the main school or department. The programs will afford variety, containing both dramatic and simple presentations, some of which will give opportunity for presentation by the pupils.

4. **OUTLINE MAP OF JAPAN.** 28 x 32 inches. Useful for the "Ten-Minute Programs" and for any real knowledge of Japan.
5. **INVESTMENT CIRCULAR.** Giving practical and definite suggestions for helping our neighbors and presenting the definite investments in Japan offered by our Boards to the schools.

POINTERS

1. Appoint a committee to make this year's study of Japan count and put on the committee some people who are popular with young people and understand their needs.
2. Just as far as possible use the pupils of the school in presenting the material. What they do themselves or see done by their fellows will be theirs.
3. Material such as is described in this leaflet will add variety, life, and definiteness to the service of worship and can be presented in ten or fifteen minutes.
4. Supplement the presentations in the opening service by work in the class, if possible, or in week-day meetings of class, department, or club.
5. The Project has demonstrated itself as the best educational method of today. Try a Japan Project in your school. Write to your Boards for suggestions and use the Project Leaflets.
6. At the close of the Project, which will of course have been carried over several weeks or months, have a Japan exhibit and some dramatic presentation in play or pageant form.
7. Set every member of the Junior and Intermediate Departments to discovering facts about Japan. Post on the Bulletin Board the most interesting fact brought in each Sunday.
8. Make a good library on Japan (it can be done inexpensively), and set the boys and girls to reading stories and accounts of Japanese life. We can give you help in this line.
9. Get a class to make a good poster. The current magazines—*Asia*, *National Geographic*, *The Ladies' Home Journal* and others of that type will be full of helpful material for poster use.
10. Be neighbors in the real sense of the word. Japan can help America. America can help Japan. The information given will be useless without a chance for using it. Provide a chance for definite Christian Service in Japan. (See the Investment Circular.)

PROGRAM

AUGUST—A STORY TELLING MEETING (FOR ADULTS)

"Just Stories and More Stories"

BY DAISY COLMAN (I.)

Program Eleven

"Among the oft-repeated words that give us an insight into our Master's teaching methods are these: 'And He spake to them a parable.' One of His favorite methods was by stories. G. Stanley Hall said, 'Let me tell the stories of a nation and I care not who writes the text-books.'"

"Truly those who tell missionary stories may equal in influence those who write mission text-books and stand alongside the great missionary statesmen who are shaping the missionary attitude of nations." From *Missionary Review of the World*, April, 1918.

Song—"We've a Story to Tell to the Nations."

Scripture—Parables.

Prayer—For those who write and those who tell missionary stories.

For the beginning have some one read "Good Sir American," from "Next-Door Neighbors," Applegarth.

Give material to five or ten persons who will tell the stories to audience, five or ten minutes given to each story.

Suggestions on stories to tell and where to find them:—

"Here and There Stories," 5 cents each. "Fourth Happiness," "The Runaway," "The Tick-Tock Demon," and others.

Leaflets:—

"The Man with Ten Eyes," 5 cents.

"The Stupidest Little Girl in the School," 3 cents.

"Clever Fairy's Engagement Papers," 3 cents.

"They Love Him Too" (six stories), 10 cents.

"The Giant Question Mark" and "The Book Fished Out of the Water," from "Lamplighters Across the Sea," Applegarth.

"The Hospital," Chapter 4: "Shepard of Aintab," Riggs.

"Born to be Robbers," Chapter 5; "India on the March," Clark.

"A Chinese Doctor," Chapter 5; "Foreign Magic," Cochran.

"Where You Swallow Beads" and "The Blue Cotton Nurse," from "Friday's Footprints," Applegarth.

Closing prayer for our missionaries and their work for children.

LAMPLIGHTERS IN DES MOINES

By Mary Lamberton (I.)

You won't wonder that the boy president of the Lamplighters' Legion of Christ's Crusaders is proud when you hear what those boys and girls, with the help of their leader, Mrs. Charles Murphy, have been doing. First, they have more good things planned every month than they have time to do.

They have taken in twenty-three new members.

They had a real "Magic Box" with a sale of the contents, realizing, to their astonishment, about twenty-three dollars. The little half-pint Thank-Offering jar was filled in April with over eight hundred pennies, and they have almost ten dollars from dues.

The following is the public program given last March before the Women's Society. Wouldn't you be proud, too?

I. Enter FOUR CRUSADERS

ADDISON: The Lamplighters' Legion meets the second Sunday of each month during church hour. These are our study books: (*holds them up*) "The Wonderland of India," "The Magic Box."

KATHERINE: (*holding cut-out map of India*) India is shaped like an ice-cream cone. It is not so large as the United States, but it has three times as many people. These people are our cousins.

DAN C.: Most of India is very hot and dry. Men and boys wear turbans to keep their heads cool. It does not matter about women and girls, as they are not believed to have much brains. Since missionaries have taught and worked in India, there is more respect for mothers, wives, and sisters.

VIRGINIA: (*holding up a placard*) "Missionary: A Queer Person Who Cares About Girls."

II. Enter FIVE CRUSADERS

JULIA: The saddest things in India are caste, dirt, disease, ignorance, and superstition. Caste makes those of one group refuse to associate with other groups. The poor groups are treated with cruelty. Dirty habits cause sickness. Superstition makes people believe in idols and evil spirits. We have tried to help stamp out superstition in India. (*Points to map.*) (They "stamped out superstition" by sticking postage stamps on a large map. Ninety-eight cents' worth of stamps were brought.)

MARIAN: (*holding picture of Taj Mahal*) India has the most beautiful building in the world, yet half her people never get enough to eat.

ALICE: There are a few wealthy, educated people. In the last century Great Britain has passed wise laws to help India. Now the drinking water is purer, schools and hospitals are opened, and cruel customs are forbidden. Missionaries from Europe and America are helping, also.

MARY ANNE: William Carey, of England, was the first real missionary to India. Besides Bibles he took to India plows and tools and seeds.

VIRGINIA: I will play an ancient Hindu melody. (*She plays. The other girls stand until she has finished.*)

III. Enter FOUR CRUSADERS

MILES: The best thing to do first in India is to help the sick and teach sanitation and hygiene. Missionary doctors can do much more good than just plain missionaries. Dr. Ida Scudder packs her auto full of medicine, bandages, Bibles, and picture cards. She speeds far into the country from the city of Vellore, where there is a big, wonderful Christian hospital. The auto is parked under a banyan tree, and hundreds of poor, sick, friendless people are treated and comforted. Dr. Scudder's companion hands out gifts or tells Bible stories, and the "traveling hospital" hurries on to another banyan tree miles away. Miss Scudder spoke in Des Moines last October at Central Baptist Church.

HOMER: At our Legion some one reads:

"From Greenland's icy mountain,
From India's coral strand."

Now we know what the second verse means:

"What though the spicy breezes
Blow soft o'er Ceylon's isle."

John, Miles, and I went over to Tone's factory and got some tea, pepper, and ginger root from India. A great deal of cinnamon comes from Ceylon, and millions of coconuts.

JOHN: We boys are grateful to India for gingerbread, cinnamon rolls, cocoa, fibre door mats, and circus animals. (*Each boy empties his spice into a glass.*)

GRACE: The children's special missionary, Miss Leona Burr (*points to her picture*) teaches in China, so this Chinese tea and this Ceylon tea will be served this afternoon. (*Mrs. Dodge takes the two portions of tea from Grace.*)

IV. Enter FIVE CRUSADERS

VANT: I am president of the Legion. We officers sit at a table with our leader and conduct our meetings. We usually have two lighted candles as emblems of service. There is a little verse, too, which we use. It is called "The Reminder of Service." Marea will recite it and then we will unite in our Crusader's Prayer.

REMINDER OF SERVICE

"Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongues but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side."

CRUSADER'S PRAYER

(*Officers leading, audience joining*)
"O Thou who lovest every one,
Help me to do my part
To send Christ's word to every zone,
And purify each heart.
Oh, may I gladly give, work, pray,
As Jesus gives. And then,
May others find Thy precious way,
For Jesus' sake. Amen."

SARAH: This is our Secretary's book. (*I cut gold letters and a candle to ornament our new Secretary's book.*) We now have forty-three members.

EDWENA: My duties as Vice-President are not heavy except as our Thank-Offering Jar grows heavy from month to month. Here are \$. By April we hope to have it full.

ROBERT: I guard the treasury. Our dues are five cents a month. At the last meeting I was able to report sixteen members whose dues are paid in full.

V. Enter THREE CRUSADERS, one dressed as a Boy Scout

JANE: Our Legion receives two copies of this magazine (*Everyland*) each month, gifts from Miss Merrill and Mrs. Steffen. There is a jolly continued story called "India Inklings." It tells of a little girl who made a mud cake, using some precious Ganges water from a bottle to mix it. She was punished severely. Then her devout grandfather decided that the sacred water made the mud sacred, too, and the mud cake became another idol for that family to worship.

KATHERINE (*a small girl*): We helped Plymouth Sunday school to send two boxes of toys, dolls, pencils, soap, and pictures to India. We sent them 'way down here (*pointing to Puzumalai*) to John X. Miller's school.

MARGARET: India needs a great deal of soap. (*She holds up a cake.*)

HOMER: Boy Scout troops were first formed in India five years ago. It is a fine thing for the fellows. Now boys of different castes are learning to go on hikes together and to eat flapjacks from the same platter.

VI. Enter TWO CRUSADERS

LAURENCE: We hope you will look at all our pictures. (*One side of room covered.*) This shows the sacred elephants bathing in the Holy Ganges.

DANIEL: We will give two scenes. The first shows a dinner in a low-caste family; the second shows a little school under a banyan tree.

VII. PANTOMIMES

(a) Native Meal

Mother (Alice Murphy)
Daughters (Elizabeth Cole, Janice Murphy)
Husband (Vant Kulker)
Sons (Francis Woodyard, Leonard Fowler)
Kettle of boiled rice, little earthen bowls, tree, chickens, idol, wreaths.

(b) Native School

Christianized youth (Miles Murphy)
Pupils (Vant Kulker, Homer Clark, Laurence Sees, Addison Carter, John Carney, Robert Lamb)
Tree, chickens, one pencil and pad, six sticks, dusty wayside.

THE HOME BASE

The American Board

WHAT DO THE MISSIONARIES SAY?

This is the period of earnest anxiety for those who bear responsibility for the American Board work. The figures show a serious situation. A total of \$90,121 must be found of *new money*, over and above all that was received last year, if we are to come safely through. This estimate has been carefully made by the treasury department and is being checked over by the auditors.

The problem has two sides. There is the mechanical side, in which we must analyze the business situation in the country and the Board's condition, and press the claims of the work upon all of our friends. From this side it may be admitted frankly that the prospects look dark ahead.

But there is also the spiritual side to this work. Faith and courage and the belief in God's power and care are not negligible factors. All these spiritual elements are suggested in the answers that have come back from the mission fields when the missionaries have heard that we were facing a difficult situation. They were informed that retrenchment was more than a possibility. These quotations will bring a spiritual tonic to every one who reads them. The missionaries are strong in their confidence that this work is a part of God's Kingdom and cannot be checked nor overthrown. Out of the turmoil and strain, the danger and disaster of Aintab, Turkey, our missionary group have cabled the message—"Aintab missionaries sending \$210 for deficit." We are proud of them all.

From Constantinople one writes: "I have two emotions after reading your words. One is a deep sympathy for the burden and responsibility which you, in the Board rooms, are carrying. The other emotion is one of increasing determination and purpose to share in winning yet another spiritual triumph in the face of these great circumstances. May this experience teach us how to transmute shortage of money into abundance of spiritual power."

From Japan comes this: "Your letter addressed to the missionaries asking coöperation in prayer that the crisis faced by the Boards may be safely met has reached us. It does not seem as though retrenchment could be God's will. The failure, if such there be, does not lie with him. Is the work of the 'far-flung line' approving itself? Has that work been interpreted at home in ways today that men can understand?" And with the letter came a personal check for \$100.

From Salonica comes another: "The work of the American Board and its missionaries has always been and always must be the work of Faith. To those who work by sight only, there are difficulties

upon difficulties to be overcome and probably today there is no place where missionaries' work is more difficult than right here in the Near East, but with God's help there is no obstacle too great to be overcome. As I look over this vast multitude of refugees it seems to me that it would be nothing less than a calamity to desert them in this their greatest hour of suffering and need. This is what it would mean here if the Board was obliged to cut down on its appropriations for the coming year."

From China comes this word from the mother of a missionary out there with her daughter: "I have written Mr. ——— to send, for me, \$500 to the American Board. This I hope may be used to help wipe out that debt. My income is not large, but I am glad to do my bit. And, oh! how I should feel if, for the lack of money, the Board had to close down any of the established work. Hoping and praying that money may come in for all needs, I remain, the Missionary Mother."

From Turkey at a point of peculiar danger and pressure a young missionary who went there on his honeymoon writes: "We have been able to put aside a little toward the education of our children. We had been planning to send \$200 to America in the next few weeks for this purpose, but we feel that this would not be right under the circumstances, so have written Constantinople to pay \$200 to the Board Treasurer toward this year's deficit. We shall also hopefully bear this matter in our prayers, praying that the crisis may pass even more happily than that of two years ago and that the years ahead may not be so burdened."

An earnest effort is being made to place the facts before the churches. *The Congregationalist* will carry its challenge. The *News Bulletin* goes out to a large number of friends. The truth is being driven home to many hearts that this work is spiritual in its motive and in the spirit that maintains it. It is of God or else it ought to fail. It is our Path to Partnership with Christ in the Kingdom of Righteousness. If that is true we must place more emphasis upon God's part in the work and less upon the discouraging factors. Let the spiritual elements of faith and confidence in God rise in our hearts to meet and conquer discouragement and doubt. Deeper prayer will spring from such an attitude. Hearty earnestness and enthusiasm will be born and the gifts of sacrifice will flow from every direction. If friends believe this is God's work, they will remain loyal to it. We long for the outpouring of personal checks and messages of courage such as came in 1921. The coming six weeks are a period of testing, and we are praying they will close with the spirit of victory.

Woman's Board of Missions

YOUNG MISSIONARIES COMMISSIONED

Two new Woman's Board missionaries who expect to go to their fields this summer were commissioned during the month of June. At a Sunday morning service at the Congregational Church, Melrose Highlands, Mass., Miss Evelyn Fox received her commission from Secretary Riggs, of the American



MISS FOX



MISS THOMPSON

Board, who also preached the sermon. The pastor, Rev. John O. Paisley, was in charge, and Rev. E. Tredwell Smith had a part in the service. Miss Fox herself spoke briefly, telling of her motives for becoming a missionary. It was fitting that she should be commissioned in this church, as she has, during the past year, been serving there as religious director while finishing her studies in the School of Religious Education at Boston University, from which she has now received her degree. She sails for the Philippines in August.

During the same week when Miss Gladys R. Thompson, of South Ryegate, Vt., received her B.A. degree, *magna cum laude*, at Middlebury College, she was presented with her commission as a foreign missionary in the College Chapel on Baccalaureate Sunday at the close of the vesper service. The College Chapel was crowded to the doors with students and their friends, and the beautiful music of Mendelssohn's Hymn of Praise was followed by the brief but impressive commissioning service. Secretary Barton, of the American Board, who is an alumnus of Middlebury and one of its trustees, presented the commission and offered the Prayer of Consecration. He reports that it was one of the most beautiful services of the kind he ever attended. Miss Thompson will be stationed at Guadalajara, Mexico, and her support has been pledged by women of the Vermont Branch.

On Sunday morning, June 24, a service of recognition was held in the Wellesley Congregational Church for Miss Ruby Phillips, who is going for a three-year term of service to Ahmednagar. Addresses were made by President Pendleton, of Wellesley College, of which Miss Phillips is a graduate, by Miss Helen B. Calder for the Woman's Board, and Dr. William E. Strong for the American Board. The pastor, Rev. Stanley Ross Fisher, pledged sympathetic support in the name of the church, and the choir furnished

beautiful music. Miss Phillips expects to sail for India early in September in company with Miss Clara Labaree.

NEW MISSIONARY WORKERS

In addition to those mentioned above, the W. B. M. has adopted two other young women. Miss Christiana Hodgdon is the daughter of Rev. Frank W. Hodgdon, Field Secretary of the Congregational Ministerial Boards. She is a graduate of Radcliffe College, class of 1919, and has had varied experience as a teacher in St. Johnsbury, Vt., and Quincy, Mass. She is a member of the Wakefield, Mass., Congregational Church, and has been interested in Sunday school and religious education. She has accepted life appointment and joins the Ceylon Mission in the fall, where she will enter upon educational work at Uduvil. The testimony of teachers and friends regarding Miss Hodgdon's qualifications for this work are so hearty that we are sure the staff at Uduvil will find a strong and willing sharer of their burdens as soon as she finds her place among them.

Miss Marion Chatfield, of Granby, Conn., has also received appointment for life service and will be supported by the W. B. M. She is a graduate of Mt. Holyoke College and has been a student at the Kennedy School of Missions the past year. She desires to enter upon evangelistic work and will probably be located in Peking. An interesting fact in Miss Chatfield's papers is that when a girl of sixteen she heard Dr. Zwemer and Dr. Scott speak at Northfield and has ever since cherished the desire to become a missionary.



MISS HODGDON



MISS CHATFIELD

A NEW PRINCIPAL FOR OUR SCHOOL IN SPAIN

On July 24 Miss Gertrude Bigelow, of Natick, Mass., president of the Middlesex Branch, and a director of the Board, sailed from New York to take up the work of Directora of the Colegio Internacional, Barcelona, Spain. Accompanying Miss Bige-

low was Mrs. Alice Varney Ward, who goes as house mother and director of the domestic department. Mrs. Ward has been at the head of Tower Court, Wellesley College, for a number of years, and for the last two or three years has been at the Durant Guest House, Wellesley.

Miss Bigelow's intimate work for the school really began in April, when, with Mrs. Edward C. Moore, also a director of the W. B. M., she visited Barcelona to make a thorough study of the present situation and needs of the school. Miss Bigelow is well known in the educational world because of her long connection with the Walnut Hill School for girls in Natick, Mass., where she has had both teaching and administrative experience. The Board is very happy in her offer to take up this work in Barcelona.

This school, opened by Mrs. William H. Gulick in Santander, in 1875, has had a long history of usefulness. For seventeen years it was located in San Sebastian; for five years—during the Spanish-American War and just after it—in Biarritz, France; and for seven years in Madrid. Since 1910 the Colegio has been located at Barcelona, in the northeast of Spain, among a stirring and aggressive people. The Colegio—the highest memorial to Alice Gordon Gulick—has had the confidence and esteem of the Spanish people. It has been a pioneer in the sphere of education for Spanish women and has demonstrated its usefulness not alone through the instruction of the Spanish girls who have sought admission, but also through the training of teachers who have gone out into other parts of Spain.

Since 1921, when Miss Anna Webb and Miss May Morrison retired, after long years of earnest service, the members of the staff have all been term appointees. Miss Cilley, who for two years has been acting as Directora, together with Miss Kemp and Miss Viets, are returning to America feeling that the years spent for the girls of Spain have been well worth while. Miss Winnifred Curtis and Miss Frances Tredwell, who went out in September, 1922, are remaining. The present lease for the school buildings at Barcelona has only one year more to run. During that period Miss Bigelow will endeavor to make plans for the future, which will strengthen the missionary purpose

of the school and emphasize the training of Christian teachers. Years ago, when planning for a new building, Mrs. Gulick struck the keynote of the school when she said, "I want to build a chapel and around it erect the rest of the house." Of the scores of girls who have made their home in the Colegio, fully two-thirds have affiliated themselves with some evangelical congregation. The remainder, though not counting in the statistics as members of Protestant churches, have also gone back to their homes carrying the purpose of a practical Christianity.

ANNUAL BOARD MEETING

The Fifty-Sixth Annual Meeting of the W. B. M. will be held November 14-16, in Wellesley, Mass., by invitation of the Middlesex Branch. The Program Committee has already begun its work, and hopes to offer a very interesting series of sessions. There will be an evening meeting in the beautiful new Congregational Church, Thursday evening, with addresses by Mrs. Franklin Warner, who is just now returning from her visit to the Orient, and a speaker yet to be announced. On Wednesday evening, through the hospitality of Miss Caroline Cook, a reception will be tendered the delegates at Dana Hall. One afternoon session will probably be held in the Wellesley College Chapel, at which time speakers of outstanding interest will be heard. Daily devotional periods led by Dr. Ashley D. Leavitt; an inspirational address on Friday morning by Dr. Arthur H. Bradford, of Providence, R. I.; a girls' supper and rally Wednesday night, under the care of the Young People's Department; delightful music will be furnished by the organist of the church, Mr. Thompson Stone, on the new Eastman organ, and by the church choir; while a group of missionaries, younger and older, representing most of the mission fields, will as usual focus the interest of the assembly.

The homes of the Branch people in Wellesley, Natick, and Framingham are to be opened for the entertainment of regularly appointed delegates from a distance. The chairman of the Hospitality Committee is Miss C. Evelyn Robbins, 10 Cottage Street, Wellesley, Mass. Applications for entertainment should be made before October 10.

Woman's Board of Missions of the Interior

THE THANK-OFFERING LETTER

Dear friends:

August is here, the month of the year when we feel more like taking a vacation than at any other time; and I hope that we can all go apart and rest a little with Him, and be ready, because we have had a new vision of the Master, for our great Thank-Offering month in September.

I have just been nine weeks in three states, Illinois, Wisconsin, and Minnesota. I have attended three Branch meetings, and have met women in many, many churches. I am so glad to find, as I have said before, that the Thank-Offering ideas are growing in power and in numbers, that people are commencing

to plan long in advance that it may not be either a hasty gift or an unprepared service. So many told me that they were not only having a Thank-Offering service, but that it was being held on a Sunday morning in church, where all could have a part; and that the little old Thank-Offering Box, like the choice piece of our grandmother's mahogany furniture, was being brought into use again. More and more people are finding, not only that "Many a mickle makes a muckle," but that the spirit of thankfulness grows by meeting the Master at that little shrine.

My new Thank-Offering service, which I hope you will like, will be ready for you by the first of August, and also a new Thank-Offering Box, which will make

us all want to save, not simply all our pennies, as so many are doing, but our larger gifts as well, for our new buildings at Kobe College. The women in our states are coming to be so interested in this building for our Japanese daughters that I am sure it will be an incentive to get not only our own W. B. M. I. apportionment raised, but to do everything in our power to raise the apportionment of the whole church and to have our Thank-Offering a real gift over and above these necessary pledges.

As we rest by the lake or in the woods, or perhaps in our own homes, let us talk day by day with Him, asking Him to enlarge our hearts, strengthen our wills, make us sensitive to the needs of others, to show us ways and plans by which our gifts can grow until the daughters of the Island Kingdom shall have an opportunity to know Him.

What are your plans for your Thank-Offering

service? Is every one in your congregation to receive a special invitation? Are you planning for memorial gifts, as did the Pilgrim Church of St. Louis once, gifts in memory of former members of the society? Are some giving gifts for special blessings received during the year? Let us pray that it may be the best service ever held in your church.

"Call unto Me and I will answer thee, and show thee great and mighty things that thou knowest not." "I am come that they may have life, and may have it abundantly."

SLOGANS: "A Herald in every home." "A Thank-Offering Box in each home, and many gifts from every member."

HYMN: "Hasten, Lord, the glorious time."

Yours for Victory,

LYDIA LORD DAVIS,

W. B. M. I. Thank-Offering Secretary.

Woman's Board of Missions for the Pacific

INVITATION TO JUBILEE

The Woman's Board of Missions for the Pacific invites you most heartily to attend the Golden Jubilee at the Golden Gate of America, September 18, 19, and 20, the gateway through which a large share of the \$150,000 for increased work and blessing begins its journey of usefulness.

At this date we cannot tell all that is in store for you; but we extend the invitation early so that you can plan accordingly. You will find all the inspiration and enthusiasm of the best Annual Meeting—PLUS. Add to your efficiency as a co-worker. Come and participate.

Word has gone to Miss Bertha Allen to send Loving Righteousness to our Jubilee. She is a graduate of the Foochow Union Kindergarten Training School and has a thrilling story.

Professor Tupper, who is writing the colorful historical pageant to be given in the Civic Auditorium, Oakland, in which there will be approximately one hundred people, twenty or twenty-five having speaking parts, says: "I was never so interested in any piece of dramatic work as this."

The Hospitality Committee is planning to entertain, for nights and breakfasts, the president and Jubilee chairman of each society and one delegate for every twenty-five members, provided notice is sent before September 10th to the chairman of the Entertainment Committee, Mrs. W. C. Morken, to the Board Headquarters, 411 Phelan Building, San Francisco.

GIVING BEGETS GIVING

This truth our auxiliaries from Washington on the north to Arizona on the south have been demonstrating, especially during the last two years when

we have been actively conducting a campaign for Golden Jubilee aims. Ten years ago our budget was \$14,000, and when the books were closed it was necessary to add \$1,000 to the deficit which had been accruing through previous years. This year's budget, exclusive of Jubilee provisions, is \$35,000. When September 1st, the close of the year, arrives we confidently expect that we will have met dollar for dollar every claim on our treasury. And beyond the receipts for the year's appropriations we trustfully believe that the Jubilee gifts from the loyal and loving friends of the work of the Board of the Pacific will round out the \$150,000 which is the measure of our financial aims for the celebration of the Board's fiftieth anniversary. Most cordially the W. B. M. P. invites all who will to be present with them in San Francisco, Cal., September 18, 19, and 20, when the story will be told of the first fifty years, and the hopes for the new half century that is about to dawn.

DR. ALBERT PALMER PECK

At his Berkeley home, June 14, Dr. Peck passed from his long life of strenuous service. Educated at Rush Medical College, he afterwards lectured there himself, and practiced in Chicago and Beloit. He went out under the American Board in 1880 to North China, and was stationed in Paotingfu; and later, with Dr. Henry Porter, carried the great work of Williams Hospital at Pang Chuang, Shantung.

Dr. Peck was greatly appreciated by the Chinese. He was twice decorated with the Order of the Double Dragon for distinguished service; and after the founding of the Republic was twice decorated with the Order of the Bountiful Harvest. One of these honors was in recognition of his service at Moukden in checking the ravages of the pneumonic plague.

After more than twenty years as a medical missionary, Dr. Peck held several posts of importance under the Chinese government. He was consulting physician to Yuan Shih Kai when that statesman was

viceroys of Chihli, before he became President of the Chinese Republic.

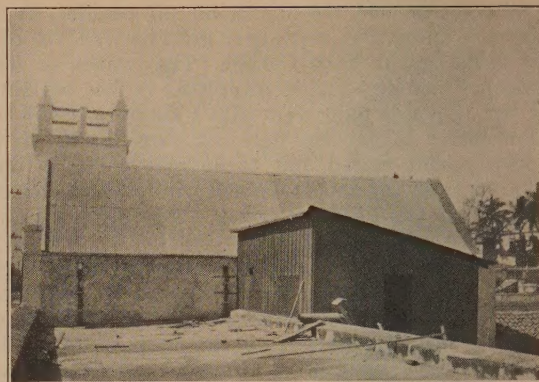
We deeply sympathize with Mrs. Peck, who has served our Board in many ways, and is still most prominently connected with it. One son, Capt. Myron Hall Peck, gave his life with the American Expeditionary Force in France; Willys R. Peck is Chinese secretary for the U. S. Legation in Peking; L. B. Peck is an editor in California; and the only daughter is Mrs. T. T. Reed, of Washington, D. C.

AT MAZATLAN

We have been so fortunate as to have our interests at Mazatlan looked into by District Secretary George W. Hinman, of the American Missionary Association, who has very recently spent some time there. To open a girls' school in Mazatlan and house it properly is one of the ambitions of our Jubilee Budget. He describes the lot we are buying as ideal in its location, only a short distance from the Cinco de Mayo church and residence, on a gentle slope looking over the bay and the bathing beach, with a view that can never be obstructed. It is large enough for a modest building with playground and a teachers' residence, and is surrounded by a large neighborhood of children that needs just such an opportunity.

Miss Elizabeth J. Richards, who has been opening this work for us at Cinco de Mayo, says of it:—

"After these months of ceaseless prayer and toil, the work thus inaugurated gives promise of permanent, useful service in the life of Mazatlan. It is



ON THE ROOF AT CINCO DE MAYO, MEXICO

"My real needs have been supplied. The most recent comfort being a sleeping room on the roof, twelve feet by twelve, with its perfectly adequate ventilation! My only regret is that I have not had the joy of sleeping in its delightful coolness and freedom from dust and noise during the entire year." *Miss Richards.*

known and respected by a wide circle of people of different classes; yesterday between the hours of 8 A.M. and 8 P.M., with short respite for the teacher, thirty men, women, and children were receiving instruction in my humble schoolroom. Of this number eighteen were thirteen years old and upwards; three were teachers in the city; one was a busy seamstress and mother; four occupy positions of trust in business houses of Mazatlan. Altogether the work has directly touched in some way eighteen pupils in the day school, and sixty-two men, women, and children in the English classes."



A SHRINE OF KHANDOBA, THE GOD OF THE FARMERS AND SHEPHERDS, NEAR BARSII, INDIA

The two "light towers" at the left have small cups projecting from their sides in which oil is poured and tiny cotton wicks are lighted in them to burn in honor of the god

TREASURY STATEMENTS

THE FINANCIAL STATEMENT OF THE A. B. C. F. M. FOR JUNE

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	* From Individuals	From S. S. and Y. P. S. C. E.	From 20th Century Fund and Legacies	From Matured Conditional Gifts	Income from General Perman't Fd.	TOTALS
1922. . . .	\$23,524.34	\$3,121.63	\$420.50	\$6,771.01		\$895.00	\$34,732.48
1923. . . .	31,186.07	3,032.23	531.70	7,241.21	\$4,000.00	940.00	46,931.21
Gain . . .	\$7,661.73		\$111.20	\$470.20	\$4,000.00	\$45.00	\$12,198.73
Loss. . . .		\$89.40					

FOR TEN MONTHS TO JUNE 30

		* From Individuals					
1922. . . .	\$435,388.72	\$43,045.76	\$14,724.74	\$197,228.44	\$23,879.65	\$22,909.26	\$737,176.57
1923. . . .	465,920.68	42,599.84	16,539.77	175,088.37	19,425.00	26,823.52	746,397.18
Gain . . .	\$30,531.96		\$1,815.03			\$3,914.26	\$9,220.61
Loss. . . .		\$445.92		\$22,140.07	\$4,454.65		

* That individual gift column is our only chance for victory in the two months' test on which we now enter. Neither gifts from churches nor income from funds nor legacies can be greatly changed by efforts now. That column is the battlefield of faith, prayer, and sacrifice. There victory or defeat will be written in six weeks for the Board's great work.

As a necessary first step the full facts must reach the thousands of friends who are interested. A printed letter of advance information has gone to a few. About July 25 the *News Bulletin* goes out, at the same time this *Herald* appears, to every friend we can reach. It carries the Treasurer's final and complete estimate of the situation, with the auditor's official statement to enforce it. Every possible factor has been taken into account and the estimate looks dark. By September 6 we must find about

\$90,121 of new money, over and above last year's receipts, if we are to win through.

The answer will be made in the form of personal checks from hundreds of individual friends in the weeks ahead. If this work represents the deep convictions and the hearty approval of friends in the churches, then they will send their checks to help. Sacrifice will again be revealed. Indifference will be impossible. This test before us will be the biggest chance of months to help in the service of Righteousness.

Is this God's work? Does it represent Christ's passion to help the world? Is it saving souls and lifting nations even a little? Are the Board's 800 workers, scattered in the world's needy places, representing *you* in their service?

IF SO, YOUR ANSWER IS A GIFT.

THE FINANCIAL STATEMENT OF THE W. B. M. P.

A telegraphic message from the treasurer of the Woman's Board of Missions for the Pacific reads as follows:—

Apportionment funds received for the first nine months of the fiscal year, \$21,300; cash receipts on Jubilee Fund to date, \$109,000; estimated pledges,

\$25,000. Prospects for ending the year without a deficit and for completing the Jubilee Fund most encouraging.

(Signed),

MRS. W. W. FERRIER, *Treasurer.*

THE FINANCIAL STATEMENT OF THE W. B. M.

Receipts Available for Regular Work, June 1-30, 1923

	From Branches & C. on M.	From Other Sources	For Buildings	From Legacies and Reserve Legacy Fund	Income from Investments and Deposits	TOTAL
1922.....	\$18,449.82	\$559.25	\$836.50	\$185.46	\$2,059.68	\$22,090.71
1923.....	14,140.14	128.75	2,617.93	171.36	2,130.97	19,189.15
Gain.....			\$1,781.43		\$71.29	
Loss.....	\$4,309.68	\$430.50		\$14.10		\$2,901.56

October 18, 1922 — June 30, 1923

1922.....	\$177,593.93	\$10,416.36	\$7,019.99	\$13,064.21	\$8,105.18	\$216,199.67
1923.....	180,567.46	11,034.03	15,172.94	11,002.31	8,845.98	226,622.72
Gain.....	\$2,973.53	\$617.67	\$8,152.95		\$740.80	\$10,423.05
Loss.....				\$2,061.90		

This month's loss in receipts is a serious blow. April's glorious gain in the Branches has now been more than offset by loss. *We need the gain.* Recall the closing of last year and you will realize that merely equaling that year's total will not be enough to carry the work. We had to take from this year's receipts to adjust the lack caused by the non-fulfillment of pledges to the Emergency Fund of 1920. To cover this and to carry the work on the field in 1924

as in 1922 and 1923 made a gain of \$17,500 necessary. This was increased later to about \$20,000 by the call for a larger contribution toward the budget of the Commission on Missions. The securing of this additional \$20,000 is a vital matter. Some of the work for women and children across the sea must surely be dropped if it is not secured. It is summer, but let us tell the story to Christian friends now and lay plans for work in our churches in September.

THE FINANCIAL STATEMENT OF THE W. B. M. I.

Receipts Available for Regular Work for the month of June, 1923

	From Churches and Auxiliaries	From Individuals	From Y. W. and C. E.	From S. S. and Children	Income from Funds	TOTALS
1923.....	\$10,371.18	\$2,596.00	\$642.51	\$890.87	\$31.66	\$14,532.22
1922.....	7,059.87	1,084.09	684.15	228.65	1,599.15	10,655.91
Gain.....	\$3,311.31	\$1,511.91		\$662.22		\$3,876.31
Loss.....			\$41.64		\$1,567.49	

We are encouraged by a gain of \$3,876 in receipts for regular work for the month of June.

However, the receipts from the churches on full apportionment at the close of the seventh month of the W. B. M. I. year are short \$46,125.

As the budget of the W. B. M. I. was made for the whole apportionment, \$260,398, it can readily be

seen how important it is for each church to meet its share of the budget so that the burden may be equally borne by all.

We hope to close our year without debt, and ask the friends of our work to help us, as the time of our closing on October fifteenth is not long and the weeks of the summer slip by very quickly.